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WEEKLY REVIEW.

—TEN new Bishops, six new Archbishops,—such is the Pope's Christmas present to India. To the faithful in India is accorded the privilege of sustaining them in such state as is thought fitting.

—The Christian "Men of the Time" are sketched and photographed in successive numbers of the *Christian*. The last contains the likeness of the Rev. Canon Christopher, Oxford. Before this gentleman entered the Christian ministry he spent some years in this country. He was Principal of La Martiniére, Calcutta, from 1844 to 1849. The failure of his wife's health, led to his return to England.

—We received by last Mail a very kind invitation, signed by five Professors of the Union Theological Seminary, New York, to attend the Semi-Centennial of that Seminary on the 7th of December, 1886. It would doubtless be a great pleasure to hear Dr. Prentiss's Historical Discourse at 11 o'clock, and partake of Luncheon at 1 p. m., but we are obliged respectfully to decline, for this among other reasons, that the 7th of December [illegible] the past.

—UNDER the heading, "What is the Church of England," a Layman, in the *Rock*, gives expression to some 'thoughts raised by a visit to some churches at Clifton.' This gentleman relates his experiences on three successive Sundays. On the first he attended service at a church uncompromisingly *Low*; on the second, he went to a church where the service was of a medium character,—coloured windows, surpliced choir in the chancel, organ in the chancel, service intoned, hymns ancient and modern; on the third, he went to All Saints' Church where he found candles burning on the 'altar,' processions, gorgeous robes, profuse adornment, prostration at the altar, &c., &c., and an announcement that the Holy Eucharist would be celebrated next day at 6, 7, 8 and 9 o'clock in the morning, and twice subsequently that day. Brought up as a Churchman the writer had never dreamed of associating himself with any other religious body.

But I would ask anyone whether, having witnessed these three services, as I witnessed them, on successive Sundays, in the same town, and performed in each case by clergymen of, and in churches belonging to, the Established Church, they would not be inclined to agree with me that it is by no means an easy matter to answer the question, What is the Church of England?

He further asks, and it is certainly a question to be asked:—

Is it not a fact that at the present time the services and ceremonies practised and allowed in the churches of the Established Church are as diversified in character, and as diametrically opposed to each other as any used in Dissenting chapels? Is it not also true that Churchmen, and more especially the clergy, take up as decided opinions as regards the forms of service and the practice of ritual within the Church, as they do upon the question of the maintenance of the Established Church itself? These questions may be shirked by those who are blind to all facts which are not agreeable; but, it may be relied upon, no institution which will not bear investigation, and which does not rest upon a firm and a sure foundation, can long maintain its position in this practical and progressive age.

We can well remember the profound sensation that was aroused in England when the first bold attempts to assimilate the usage of the Church of England to that of the Church of Rome, were ventured upon in one or two churches. The leading papers had long columns devoted to it. But now the leaven has penetrated so far that very little attention is bestowed upon the fact that such Rome-like services are held in thousands of churches of the Establishment. If the movement goes on, the time is apparently not distant [illegible] Church, as in that of Sardis, the number of those who have not defiled their garments will be "few." Rev. 3. 4. For the Ritualism and Semi-Romanism of these services, consist not merely in forms of worship; if that were the only difference, it would be inexplicable how men of the least sense could contend so earnestly for them; it is a different way of salvation that is set forth in these Rome-like services, and a way very different from that of the Gospel. The writer in the *Rock* draws attention, in conclusion, to the solemn words of the Master: "A house divided against itself cannot stand."

—MR. EDWIN ARNOLD has written to the Governor of Ceylon to tell how, in his judgment, a lakh of rupees can be laid out in the most profitable way. There are many great and important causes languishing for lack of pecuniary help, and if the Governor of Ceylon were to call upon our enlightened men to let him know how he can most profitably invest the funds at his disposal, we fancy there would be a number of excellent proposals, but probably not another like this of Mr. Arnold. Buddha-Gya (in N. India) is a sacred centre of Buddhism. Unhappily, a part of the locality is occupied by Shivaite priests who worship Mahadeva there, "defacing the shrine with emblems and rituals foreign to its nature." Mr. Edwin Arnold is very much troubled that Buddhism should here seem to give countenance to Hinduism, and he does not know how a lakh of rupees can be more profitably invested by the Government of India and the Government of Ceylon, than in uniting to secure the removal of Mahadeva and his worshippers, and the restoration of Buddhist priests. When the thing is done, the grateful Buddhists will hardly refuse a little shrine in honour of their friend and champion. What Buddha himself, for so many centuries, was impotent to accomplish, Mr. Arnold hopes to achieve by a stroke of his pen.

—THE *N. Y. Independent* of November 25th tells "How a great Victory was lost." A party has been formed in the United States called the Prohibition Party, or the Third Party, who take their stand upon the principle that the interests of the country demand first and foremost the suppression of the liquor-traffic. All other political questions are for the present dismissed. This particular exigency absorbs all exigencies. The other two parties are the Republican and Democratic which have long divided the country. There are many in the Republican party who are opposed to the drink-traffic and would be glad to see the question of prohibition submitted to the vote of the people in each State, but they doubt the expediency of merging all political questions in this. Elections were held in New Jersey lately. The Democratic party were on the side of the saloon, their candidates being committed to that interest; the Republican party were against it; most of their candidates were pledged to oppose the saloon. The saloon won the battle, and this because the Third Party insisted upon having their own ticket. The *Independent* attributes to them this unfortunate result. The temperance men were in the majority, but they did not act together. There is no doubt that a great majority of the ills that flesh is heir to, spring from intemperance, and that no curse is so dire as the saloon. The saloon power is a fearful one in American politics, and if it could be overcome the gain would be immense, even if some interests suffered for a season. The Third Party will doubtless be ready to say that the miscarriage referred to, was caused by the unwillingness of the Republican party to adopt their ticket. The Prohibition party is progressing, and hopes some day to win.

—SOME most disgraceful revelations have been made concerning the Corporation of the City of New York. No less than thirteen Aldermen entered into a solemn compact to vote for the Broadway Company, on condition that they received 22,000 dollars each; and when the Major nullified their action by his veto, they found it necessary to enlarge their syndicate so as to carry the measure over his vote, and so they agreed to reduce the amount to $18,000 each, which they actually received. These men, it is needless to say, were elected by the Saloon party, the democrats. Two of their number, to escape States' Prison, have told the whole story. Never was there such a revelation of iniquity in men charged with the interests of a great city. We fear that these disclosures will not tend to exalt universal suffrage in the estimation of thinking men. Almost all the names of these Aldermen are Irish, and they have almost all been saloon-proprietors, and have been elected by the classes that fre-

quent the saloons. We have no doubt that if the secret mechanism of many other cities in the world were revealed, there would be a great deal of corruption and venality disclosed. Usually those who are in place have sufficient cunning to hide their manœuvres. But we fear that the Government of the city of New York must bear off the palm for audacious and remorseless venality.

—At the meeting of the National Congress at Calcutta on Tuesday last, Mr. Dadabhoy Naoroji was elected President. In his address he said that this Congress was 'an event never known even in the halcyon days of the old Hindu or Mahomedan Emperors.' It was their good fortune to live under a rule that made it possible thus to meet.

All were aware that that rule was a great blessing to India. They had been brought from darkness into light. Under Asiatic rule the political condition was the people for the king, while under this free Government, the rule was the king for the people. This was the new lesson learnt after thousands of years. Had the Government belief in what they now said? Did they say the Indians was loyal to that rule? They did, and the reasons were gratitude and self-interest. Lord Ripon had said that what was good for India was good for England. Sir Bartle Frere had declared that even the educated classes in the country were well affected towards the Government.

The Congress, he said, met as a political body, for the consideration of their political rights, and the discussion of political rather than social reforms. He reviewed the acts of concession made by Government in the last half century. The last advance made was in the introduction of the elective principle for councils.

He then enlarged on the necessity there was for India to be represented in Parliament, on the extreme poverty of the people of India, and on the excessive cost of the foreign agency in India. They had seen what the last Congress did, and he hoped they would meet together again next year, and congratulate themselves upon further progress, as the result of the Congress this year.

—The sentiments of the Congress have been embodied in ten resolutions which will be found in our Epitome of News.

—"An officer in jest pointed his revolver at the child, (a music-hall singer, 9 years old) when the weapon accidentally went off, shooting it through the heart." The scene is in a café at Pesth. Incidents of this kind are constantly occurring. The question arises why should a gun or pistol go off when pointed at a person, and not at other times? The trigger is doubtless pulled, but unintentionally. There is such a thing as tempting divine providence, and men do it when they present a deadly missile at another, though in jest. There may be a law of habit or a law of association, having something to do with it. The individual is accustomed when he points his weapon at a thing, to discharge it. When he points it in jest, he imitates the act he is accustomed to perform, intending to stay the imitation at the point at which a slight additional pressure will cause the discharge of the weapon. Without knowing it, he makes this slight additional pressure. This imitation of murder is a dangerous game to play at, and those who play at it are trifling with divine Providence.

—From some statistics published in the *Kaukab-i-Hind*, we learn that the number of adult accessions to the Methodist Episcopal Missions in Oudh and Rohilkund, this year, is 1,383, viz Hindoos, 1,324, Mahomedans, 30, others, 29. The full members are 3,124; probationers, 3,147; together 6,271, an increase of 993 in a year. It is truly remarkable the way in which these Missions have grown. Within a few years the number of converts has trebled. We publish the statistics elsewhere.

—We hear from the Rev. C. P. Hard, Australia, that he expects to be in Nagpore, January 8th.

—The Rev. Dr. Abel Stevens, of the M. E. Church, and the author of a number of works held in high estimation, such as History of Methodism, History of the Methodist Episcopal Church of America, Life of Mad. De Stael, is now in Bombay. With Mrs. Stevens, he is visiting India, China and Japan, partly for the sake of health. Dr. Stevens has remarkable literary gifts. His History of the M. E. Church of America, in 4 volumes, has from beginning to end the charm of a romance, and we remember how deeply we felt in reading it, 12 or 14 years ago, that we had never really known the history of the rise of the Western Republic. The Methodist ministers, local and itinerant who were raised up by God to spread the Gospel among the sparse and widely-scattered population during the first half century of the Republic, were 'men of wonder' who moved among scenes of thrilling interest, and in Dr. Stevens they have found a worthy chronicler. They live again in his pages, and the [illegible] to those who addict themselves to the ministry of the Gospel.

—From the Secretary of the Bombay Tract and Book Society, we have received the following note:—

"The Marathi monthly Magazine,—'*The Kutumbmitra*,'—will no longer be published. It has been kept up, at a great loss, in hopes that the circulation would improve, but the limited number subscribed for does not justify the continued publication."

A great deal of excellent matter has appeared in the *Kutumbmitra*, and we are sure that it has been useful and stimulating to many.

—The Bombay Church of the American Marathi Mission, have this week been holding a *Sabha*, or annual festival. The meetings were held on Tuesday, Wednesday, and Thursday, from 3 to 5 o'clock each afternoon, and at 8 each evening. The Marathi language alone was used. On Tuesday afternoon, Reports were read by the Pastor, the Rev. Tukaram Nathuji, and by others. At 8 p. m. the Pastor preached, from the Song of Solomon, 1: 7. On Wednesday addresses were delivered by the Revs. Dhunjibhai Naoroji, Geo. Bowen, and J. E. Abbott, followed by Mr. Vithoba Narayan and the Rev. Bhujungrao Lakshman. In the evening, the speakers were the Rev. Drs. Bissell and Sheshadri, Rev. Dr. Mackichan and Mr. Sangle. In the last day's exercises, the Rev. Dr. Ballantine, Mr. Sangle, Mr. Samuntrao, Revs. E. S. Hume, J. E. Abbott, and Dr. Narayan Sheshadri took part, closing with the Lord's Supper. At 8 p. m. there was a Kirttan conducted by Mr. Samuntrao Karmarkar. Prayer and singing and the reading of the Scriptures were interchanged with the addresses. The Chapel in the Bhendy Bazaar was crowded throughout. Very earnest attention was given to all the speakers, and it was evidently an occasion of great interest to all. It was a very happily conducted and successful series of services.

—We notice with much interest a movement for united prayer and action on the part of the churches of Philadelphia. Four hundred congregations of thirteen different denominations are uniting in this movement. All evangelical bodies of Christians are entering heartily into this plan, with the exception of the Lutherans, and they may perhaps join before the proposed meetings begin. (We do not see the Friends mentioned.) For some years past the ministerial associations have been meeting together once a quarter, for mutual conference. The second week in January has been fixed upon for the inauguration of the scheme. The main features of the plan are special religious services and house to house visitation. During the week mentioned every church will be opened nightly and union prayer-meetings be held every afternoon. On the first Sunday there is to be a general exchange of pulpits. All the leading Christian men of the city are entering heartily into this movement which appears to us one that we may confidently hope to see singularly blessed of the great Head of the Church. By way of preparation union prayer-meetings are being already held, since November last. The ministers are to aid each other in special services, by preaching and otherwise, without regard to denominational lines. The effort will be continued as long as circumstances will seem to warrant.

—In this connection we remind our readers that next week is the Week of Prayer, when it is our privilege to unite with Christians of various denominations throughout the world in calling upon God for the extension of his Kingdom in this rebellious world in 1887. We have published (Dec. 18th) the topics as sent forth by the Evangelical Alliance. The letter of the Alliance begins with these words: "This is the 40th time that we have the privilege of inviting our fellow-Christians throughout the world to set apart a week for united prayer." We remember well the gathering of Christians in England in 1846 when the Evangelical Alliance was formed. The present Invitation says:—

Never was prayer more needed than at the present time. The state of the Church and the state of the world alike call for fervent and abundant supplication. We have come on "perilous times." We see "distress of nations." There is much of insubordination and lawlessness in various countries. In nearly all lands there is much suffering, on account of the stagnation of trade. In Europe there have been ominous threatenings of war. Most nations are called to solve political problems of great perplexity. As Christians, we must call to mind the promises given to prayer, and the special promises given to united prayer. "Call upon Me," says the Lord, "in the day of trouble; I will deliver thee, and thou shalt glorify Me."

On Monday, the topic is Praise; Tuesday, Humiliation; Wednesday, Prayer for the Church; Thursday, for Families; Friday, for Missions; Saturday, for Nations. For to-morrow's sermons this text is offered: "O thou that hearest prayer, unto thee shall all flesh come," Ps. 65: 2, and for the following Sunday, "Thy Kingdom come."

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The programme of meetings in Bombay will be found in our column of Notices. It is the same as last year's. The hour of 6 p. m. was then found to secure much better gatherings than the later hour, and has been adopted for the meetings this year.
—U. Next week.

NOTICES OF BOOKS AND REPORTS.

We are favoured with copies of the following: Life and Labours of the Rev. W. E. Boardman; Remarks on Mr. Cotton's New India; The Indian Services (Dadabhoy Naoroji;) The Ram Mohun Roy Meeting; Chronological Investigation.

INTERNATIONAL BIBLE STUDY.

January 2, 1887. Gen. 1 : 26-2 : 3. *Golden text Gen.* 1 : 31.

See last Guardian.

January 9—Gen. 3 : 1-19.—*G. T. Rom.* 5 : 12.

We have here an account of the temptation and fall of man. How long our first parents continued innocent we are not informed. Things that took place are mentioned, but the intervals between them are not indicated. "Now the serpent was more subtil than any beast of the field which the Lord God had made." The word "Elohim," God is used in the 1st chapter. In the 4th verse we have "Jehovah Elohim," Lord God, and this is used continuously to the end of the 3d chapter. In ch. 4 simply "the Lord." Upon these diversities some have based a theory that different hands have written the fragments which, united, constitute the book of Genesis. Some, under the impression that the Bible attributed the book of Genesis to Moses, have combated this view. The different names for God appear to us a very poor basis for the theory mentioned. At the same time, we must acknowledge that we have nowhere found in the Bible a claim put forth for the Mosaic origin of this book or collection of writings called Genesis. The sacred books were not written as books are now-a-days, which need to be completed before they are published. Holy men spake and wrote as they were moved by the Holy Ghost, and as the years went by, portion was added to portion, record to record, psalm to psalm; but all, as it was written, was accessible to those who could read or who belonged to the order in whose keeping these sacred writings remained.

The serpent before the curse that was passed upon it, may have had a form different from the present. The serpent that spake to Eve appears to have been used of the devil for that purpose. This is the explanation that Scripture itself gives of the incident. When she was alone near the forbidden tree, he said to her, "Yea, hath God said, ye shall not eat of every tree of the garden?" She replied, "We may eat of the fruit of the trees of the garden," with the single exception of the fruit of the tree which is in the midst of the garden. We may not eat of it, nor touch it even, she said, lest we die. Ye shall not surely die, says the Serpent. "God doth know that in the day ye eat thereof, your eyes shall be opened and ye shall be as gods, knowing good and evil." God had forbiden them this fruit, because he wanted to keep them in a subordinate condition. The tree would confer upon them extraordinary blessing; if God had been truly their friend he would not have forbidden them this ambrosial food.

We sometimes speak of Adamic perfection, as though it consisted in a highly developed type of man's triple nature, moral, mental and physical. Perhaps we err in such an estimate. Adam and Eve were innocent, but they were unsophisticated, and their experience very limited; the range of their ideas could not have been extensive. There was very much to learn and they had learned but little.

They were tested simply on the score of their fidelity to God. Some may think the test a paltry one. Well, it was fitting because it was paltry. The test would have been formidable, if no fruit had hung from any other tree, and if, like Jesus, they had been left hungering forty days. But fruit, luscious and copious, was hanging from a thousand trees. The temptation, as regards appetite, was reduced to a minimum. They had not yet known want of any kind. All nature waited upon them; and the angels of heaven were ready to minister to them. There was simply the suggestion that they might become divine, by eating this fruit; but to believe this, implied the renunciation of faith in the goodness and wisdom of God, which were attested to them by all that they saw, heard and knew, with the exception of the testimony of this stranger-serpent. The appeal was to self, and self alas! responded. It may be that Eve had a desire to obtain the great boon spoken of by the serpent, for her husband. Any way, her faith in God gave way. If she had stood this slight test, she would have been strengthened for subsequent and higher tests.

She ate and her husband ate. Then they became conscious of sin.

In the cool of the day, the voice of God was heard in the garden. He appeared to them, probably in angelic form, or in the form of the Son of God. They were hiding; and came forth, conscious-stricken, from their hiding-place. Things had turned out very differently from what they had expected, when they ate the forbidden fruit. The man confesses that he had received the fruit offered him by the woman. The woman pleaded that the serpent had begniled her. The serpent is condemned to go grovelling all his days.

"And I will put enmity between thee and the woman and between thy seed and her seed; it shall bruise thy head and thou shalt bruise his heel." The seed of the serpent are the men who have the spirit of the serpent, of the devil. It was galling to the Jews to be told that they were of their father the devil. The seed of the woman is the Christ. The woman should bring forth in anguish, and her position be subordinate to that of the man. For the man's sake the ground is cursed. That is to say, it will task his best energies to get a living from it, and because man is not in conscious harmony with God, the necessity of such labour shall be felt by him as a curse. United to God, with a will coincident with his, the same labour would be delightsome. The curse is done away in the Seed of the woman, and blessed are they who hear him say, "Come unto me, all ye that labour and are heavy laden and I will give you rest. Take MY YOKE upon you and learn of me, for I am meek and lowly of heart and ye shall find rest to your soul."

The lessons for the 1st quarter of 1887 are the following:—

January ...	2	Genesis	1 : 26-	2 : 3
	9	„	3 :	1-19
	16	„	4 :	3-16
	23	„	6 :	9-22
	30	„	12 :	1- 9
February...	6	„	13 :	1-13
	13	„	15 :	5-21
	20	„	18 :	16-33
	27	„	19 :	15-26
March.....	6	„	22 :	1-14
	13	„	28 :	10-22
	20	„	32 :	9-28
	27	Review.		

The Bombay Guardian.

SATURDAY, JANUARY 1, 1887.

THE NEW YEAR.

On the first "New Year's Day" after the forty years of penal wandering in the wilderness, the Israelites, after the translation of Moses, found themselves on the banks of Jordan, looking over into the promised land. Did they try to discern rivers flowing with milk and honey and other tokens of a paradisal state? They remembered that their fathers had been excluded from it, because they looked at it through material eyes, instead of looking at it through eyes of faith. The land shall be to them what their faith shall make it. Apart from faith there are no divine promises. There was one Palestine to the unbelieving Canaanites; another to believing Israel. Joshua, who had striven unsuccessfully, 39 years before, to animate them with his own faith, is now their Leader, commissioned of the Lord of Hosts to lead them into their desired haven. To Joshua God speaks: "Be strong and of good courage," "Be strong and very courageous." Three times God gives the solemn charge, and then the entire host of Israel re-echo the words and call upon their Commander "to be strong and of a good courage."

We too stand at the beginning of the New Year, and it is our privilege to see a land flowing with milk and honey, and to hear a voice from the skies saying, "Be strong and of a good courage." Many of us, as we look back, feel that our want of an adequate faith and the courage that comes of faith, has made a wilderness of years that might have bloomed like the garden of Eden, if our faith had responded to the word of promise. We have allowed ourselves to be intimidated by various Anakim that stood along our path, to fright us from the way. But we are now, in the good providence of God, on the borders of a new year, as yet undefiled by our minding of earthly things, and we see before us many rose-tinted summits basking in the light of the promises, and echoing to us the words, Be strong and of a good courage.

Now it is an easy thing to say, Be strong, be very courageous; but where is he who can put strength into us, by saying, Be strong, or who can make us very courageous by bidding us be of good courage. All over the world, through the medium of many reli-

giant, man is being exhorted to be strong and brave; but what is wanted is a religion that knows how to give strength and fearlessness. We want a Leader that knows how by his glance and by his word to clothe us with invincible power. Is there such a One? Yes, there is One, One alone. He says to the man of the withered arm, "stretch forth thy hand," and the word conveys the power to do it. He says to the blind, See; to the deaf, Hear; to the leper Be clean; to the demoniac, Be free; to the 5000 Eat and be filled; to the sick, Be whole; and to the dead, Come forth. And when he says to us, Be strong and of good courage, we at once claim by faith his strength and his courage.

Faith shows us in this coming year, heavenly experiences that shall make the days like days of paradise, no matter how or where the providence of God may lead us. There was one whose allotments were after this fashion: In labours, in prisons, in stripes, in deaths; five times received I forty stripes save one, thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, and so on. But he had the faith which overcometh the world and the peace which passeth all understanding and the joy of the Lord. The believer is one who has learned that heaven consists in union with the God of heaven, and the secret of all happiness in the word of God hidden in the heart.

The year shall be what our faith shall make it. They who hear the voice of the Son of God, will go forward with him into this year, undismayed by the Anakim that stand thick along the line of march. They will be strong in his strength; wise in his wisdom; courageous in his courage. He that is with them is stronger than he that is in the world. Who is he that will harm you if ye be followers of that which is good? The word is nigh thee, even in thy heart and in thy mouth, that if thou wilt confess with thy mouth the Lord Jesus Christ, and believe on him in thy heart, thou shalt surely be saved, and shalt be a dispenser of salvation. From his person shall flow living water. Creation groans and travails, waiting for faith to bring about the precious promises that in Christ are yea and amen: "The wilderness and the solitary place shall be glad; and the desert shall rejoice and blossom as the rose."

THE OUTLOOK.

HERE is another extract from the English Theist's letter in the *Bidhanbadi*, referred to in our last:—

The people of India will do well to consider these points fully before proceeding to accept orthodox Christianity. Christ said he came not to bring peace but a sword, and the history of Christendom shows how effectually he brought it. Mahomed probably equalled him in casting a bone of contention among mankind. Though Islamism was a species of eclectic rationalism borrowing from the two creeds from which it sprang all that was conformable and intelligible in them with the pure light of reason; the idea of one God, the immortality of the soul and the belief in a future state of recompense—beliefs which most theists hold, though they deny that man has fallen and consequently that he requires either salvation or a Saviour.

If missionaries were asking the people of this country to adopt a persecuting, intolerant, and oppressive form of Christianity, the objection above advanced would be good. If they came, professedly in the name of Christ, yet withholding the Gospel from their hearers and leaving them ignorant of what Christ really taught, a word of warning would not be out of place. The Lord Jesus is the Prince of peace, and they who are taught of him, learn not to strike again when smitten. Christ said that he come not to bring peace but a sword; and he also said to his disciples, Ye shall be hated of all men for my name's sake. When one of his disciples began to smite with the sword, he rebuked him, and healed the man whom he had rashly wounded. But why should the disciples of Jesus be hated of all men, if they are non-resistants of evil? Read the 7th chapter of Acts, or read the whole book of Acts, and you will see. Stephen told the Jews some unpalatable truths about themselves and their forefathers; and when they took up stones to kill him, he that had wrought many miracles among them, meekly bowed his head and died, asking God not to lay this sin to their charge. Could anything be more dissimilar from this, than the religion of Mahomed, which, from the days of Mahomed himself, was propagated avowedly by the sword! The English Theist shows what it is that is most detested in the teaching of Christ. It is the doctrine that man is fallen, and is without the power to conquer sin and get right with God. The pride of man revolts against the humiliating teaching of the Gospel. All over the world, vast as may be the differences between the religions of men, they cling to the idea that they have a righteousness of their own, and have committed no sins but such as they can atone for by their own works. They show that they know not God by the view they take of sin. They reduce Him to a place of insignificance, putting their own will above the will of God. It is as though men engaged in a treasonous attempt to overthrow a Government, should claim an amnesty without laying down their arms, and think it scandalous in the sovereign to attempt to subdue them. The Gospel offers, in the name of God, pardon and everlasting life to men, as an unmerited expression of mercy, not as a right, and this wounds the pride of sinners and arouses their opposition. The English Theist shows us his heart when he denies that man has fallen or requires salvation or a Saviour. Theism is thus shown to be a man-glorifying system. It admits a God, but makes that God to be of no account. Men can get along without his help!

The missionary of the Gospel is in India, offering to them salvation through Christ; a Gospel that is welcome only to those who know that they have sinned against a holy God and are without the ability to make any atonement for their sins. Beside the missionary of the Gospel, there is the missionary of Theism, warning everybody against the Gospel as a vicious and unreasonable system, flattering men with the doctrine that they stand in no need for a Saviour, and have only to put off a few erroneous notions received from their fathers. However men may have been degraded by heathenism we find in them no lack of pride, and this English Theism appeals to their pride and not in vain. On the one hand a path of humiliation, self-denial, disrepute; on the other a path in which men are invited to walk with head erect, accompanied by ease and the approbation of men. The majority of English people seem to the people of India to have little sympathy with missionaries or with a Gospel of humiliation and self-denial; and the names of many men of high distinction as authors and scientists are quoted as favouring the views of those who think that humanity needs no Saviour. Agnostics, Theosophists, admirers of Buddh, Theists, Socinians and worldly Christians, all these present themselves to the people of this country, claiming to represent what is best in the Western World, and one and all are seeking to save the Hindoos from being led away by the missionaries of the Gospel, and is it any wonder that they are in this successful? The missionary, in his simplicity, fancies that he occupies a vantage-ground because he has the truth, and can point to what the truth has achieved in the way of emancipating the nations of the West, and he proclaims and expects that it will be the power of God unto the salvation of the races of India. Yes, but before it can save men, it must convict them of sin, of moral ruin, of folly, unbelief and helplessness. And here it is that the Anti-evangel of the Theists, Theosophists and Agnosticists, comes in successfully, appealing to the pride of men, and making it appear that the missionaries, having failed to secure a footing in England, in this enlightened age, as a last resort are trying to find one here in these less-favoured regions.

If we limit our attention to the educated classes of India, it will really look as though the Gospel were a conspicuous failure. The number of those who from among the graduates and undergraduates of the three Presidencies embrace the Gospel of Christ, is, proportionably, very small indeed. There is reason to believe that the proportion was higher, twenty years ago. The great majority of the educated class, ignore religion as a subject demanding any special attention. The Gospel does not come before them as a system that they are bound to investigate and prove. That has been done for them by thinking men of Europe. They find that certain Hindoos who have taught Eclecticism have been raised to the skies by European admirers, and on the whole, so far as they incline to anything, they incline to Eclecticism.

While we say this, we recognize that many Native Christians are taking their places as educated persons in the community, and that this class as a body are participating as largely as any in the elevating influences that are at work. We also recognize the fact that the Gospel has been embraced by many thousands whose social position was hitherto very low, and we infer from it that India will in all probability be evangelized from the bottom upward, rather than from the top downward. It was so in Ancient Greece as we learn from Paul's first Epistle to the Corinthians. "Not many wise men after the flesh, not many mighty, not many noble; but God hath chosen the foolish things of the world to confound the wise; the weak to confound the mighty; the base, the despised, the nobodies to bring to nought things that are." Men whose fathers were nowhere in the social scale, are now making them-

selves felt as powerful factors for good. To men of the world the Gospel appears to be accomplishing next to nothing in this country; but they whose eyes have been anointed by the Lord Jesus see that a work has been begun which will issue in the regeneration of this country.

Let those who are seeking the evangelization of this country, renounce their confidence in worldly appliances and accessories and give their chief attention to the promises of the Gospel. Let them put on the armour of God described in Eph. 6th ch. This is the victory which overcometh the world, even our faith. Not by might, not by power, not by wisdom and prudence, not by wealth, rank or authority, but "by my Spirit, saith the Lord."

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

"HONOUR TO WHOM HONOUR."

DEAR SIR,—The "Institute for Deaf Mutes" mentioned in the Epitome of your last issue belongs to the Roman Catholic Church.

Yours sincerely,
TRUTH.

[This has been already mentioned in our columns.—*Ed. B. G.*]

SIR,—The Prize distribution of the Igatpuri M. E. Native School took place on Friday the 24th instant in the Methodist Chapel which was decorated very prettily for the occasion. From the report which was read by the Rev. Mr. Robbins, there were many interesting and encouraging points noticed. The School was commenced in March with 15 children and since then the number has increased to 56. The progress the school had made in so short a time was exhibited to the entire satisfaction of all present. The singing was very nice, and that with actions most interesting. The knitting and needlework of the girls under the supervision of Mrs. Kalokhe, a Native Christian lady, was put out for inspection and that also was satisfying. The children were catechised by the Rev. Gynoba Jagannand, the Native Pastor, and it was most interesting to hear heathen children giving sharp and quick answers. A treat was given to the children at the time, when tea, cakes, fruits, sweetmeats, &c., were distributed. Addresses in Marathi were made by the Rev. Baba Padmanji, who is in Igatpuri at present, and by Mr. Kalokhe of Dharwar. The prizes were given away by Mrs. Madhavarao Nikambe.

The Rev. Mr. Robbins and Mrs. Robbins, since their transference to Igatpuri, are doing all in their power, besides their work in the congregation, to reach the Natives, and the Methodist brothers and sisters are helping them.

Both are loved much, and God is prospering their work. The Church was crowded with Europeans, Native Christians and Hindus.

We would ask readers who interest themselves in such work to help these servants of God by their prayers as well as their mite, and let us hope that those children who are taught of Him, who died for them, and whose love they sing, will be the fruits of the labours of His servants.

ANGLICAN.

NOTICES.

BAPTIST CHURCH, BELLASIS ROAD.

(Opposite the Byculla Club.)
Pastor—Rev. William Bell, M. A.
Sunday Services at 11 A. M. and 6. P. M.

FREE CHURCH.—ESPLANADE.

Pastor—The Rev John Forgan.
Sabbath Services, 11 A. M. and 6 P. M.

AMBROLI FREE CHURCH.

GIRGAUM BACK ROAD—English Service, 7-30 a. m. Marathi Service, 4 p. m.

METHODIST EPISCOPAL CHURCH.

APOLLO ST., FORT.—Rev. C. R. Thoburn, Pastor. Sunday-school 9-30 a. m. Morning Sermon, 11 a. m. Evening Sermon, 6 p. m.

GRANT ROAD—Rev. J. S. Stone, M. D., Pastor. Services: Sundays, 11 a m. and 6 p. m. Prayer-meeting Wednesday, 7-45 p.m. Sunday-school, 9-30 a. m.

MAZAGON—Church services: Sundays 11 a. m. and 6 p m. Prayer-meeting: Wednesday, 7-45 p. m. Sunday-school, 9-30 a. m.

VERNACULAR SERVICES at Grant Road Church, 7-30 a. m. and 4 p. m. Sunday-school, 3 p. m. At Apollo St. Hall, 3 30 p. m.

SEAMEN'S REST.

SERVICES every evening in the week except Wednesday at 7-30 o'clock. On Thursday evening a Gospel Tea-meeting is held. The readers of the *Guardian* are invited to take part in this mission work.

BOMBAY TRACT AND BOOK SOCIETY.

The Marathi monthly Magazine, —"*The Kutumbmitra*"—will no longer be published. It has been kept up, at a great loss, in hopes that the circulation would improve, but the limited number subscribed for does not justify the continued publication.

W. M. ALEXANDER,
Secretary.

27th December, 1886.

THE LADIES' MISSIONARY CONFERENCE of the "Womans' Missionary Society of the M. E. C. in S. I." will be held in Madras at the time of our Annual Conference. In order that our Treasurer may have her report in readiness for this Conference, will the Treasurer of each Auxiliary kindly forward all funds to Mrs. W. H. Stephens (formerly Miss Elliott) M. E. Parsonage, Apollo Street, Bombay. By order of the President, MISS DELINE.

MRS. S. P. JACOBS,
Conference Agent.

WEEK OF UNIVERSAL PRAYER.

THE following is the Programme of Meetings for next week:—

MONDAY. 6 p. m. GRANT ROAD M. E. CHURCH
TUESDAY. 6 p. m. FREE CHURCH, ESPLANADE.
WEDNESDAY. 6 p. m. GIRGAUM MISSION CHURCH.
THURSDAY. 6 p. m. ST. ANDREW'S, FORT.
FRIDAY. 8-30 p. m. YOUNG MEN'S CHRISTIAN ASSOCIATION ROOMS.
SATURDAY. 6 p. m. BAPTIST CHURCH, BELLASIS ROAD.

The following is the arrangement made for Vernacular Meetings to begin at 5 p. m:—

MONDAY, 3RD CHURCH MISSION, GIRGAUM.
TUESDAY, 4TH. METHODIST CHURCH, GRANT ROAD.
WEDNESDAY, 5TH. F. C. MISSION, AMBROLI.
THURSDAY, 6TH. GENERAL ASSEMBLY'S INSTITUTE, KALBADEVI.
FRIDAY, 7TH. AMERICAN MISSION, BHENDIBAZAAR.
SATURDAY, 8th. BAPTIST CHURCH, BELLASIS ROAD.

THE Rev. Dr. Abel Stevens will preach (D. V.) in Grant Road Church to-morrow, 6 p. m.

Epitome of News.

SATURDAY, DECEMBER 25.

—Speaking of Sir F. J Halliday, now in his 80th year, the *Times of India* says: His official connection with India extends over sixty years, thirty four years of which were spent in active service in the country. It might be supposed that this is a phenomenal career, but we find that the last India List contains the names of no less than twelve civil annuitants who joined the service before he did, one having come to India so far back as 1814, while there are many others who came out shortly afterwards. These facts seem to indicate that the climate of India for certain constitutions is far from deadly.

—Same: We announced some time ago that Mr. Byramjee Jeejeebhoy, C. S. I., had made the munificent donation of Rs. 40,000 towards the Deaf and Dumb Institution which Bishop Meurin was instrumental in starting in Grant Road. We are sorry to learn that, owing to the conditions which Mr. Byramjee attached to his gift, the managers of the institution have felt themselves compelled to respectfully decline the offer

—Same; Madras, 24: The Pope has conferred the dignity of Archbishop on the following prelates:—Bishop Colgan to Madras, Bishop Mellano to Verapoly; Bishop Jacobi to Agra; Bishop Goethals to Calcutta; Bishop Laonenan to Pondicherry; Bishop Bonjean to Colombo. The following priests have been promoted to bishoprics:—Monseigneur Pagani, Maugalore; Pesci, Patna; Pazzi, Central Bengal; Tissot, Vizagapatam; Caprotti, Hyderabad; Baroda, Coimbatore; Coadon, Mysore; Canoy, Madura; Meliyan, Jaffna; Pagnani, Kandy. His Holiness has reserved the right of appointing Bishops to Bombay, Punjab, Eastern Bengal, Quilon; also Suffragan Bishops to Goa, Cochin, Chandernagore and Meliapour.

MONDAY, DECEMBER 27.

—*Indian Witness:* The Bangalore *Daily Post* gives a report a column and a half long, besides an editorial, of the distribution of prizes to the Baldwin High Schools. The resident was in the chair, and referred with unusual plainness to the difficulty of Eurasian and Anglo-Indian lads in finding employment. He told the boys assembled before him that a fair knowledge of English was not the recommendation it used to be, seeing that the ambitious and persevering Native youth had made English "too common;" and he urged them to apply themselves to their lessons, so that they might have the advantage of a good general education. That was sound advice. The remark is often made that the number of educated Natives has swamped the Eurasians altogether, but we have yet to see the first Eurasian graduate unable to get a good situation, or indeed any Eurasian of intelligence, application and character. Eurasians possess certain qualities in a larger measure than Natives, and the demand for their services will not be met by the supply for a good many years to come. But the qualities must be under control and available, and that is what diligence at school will make them.

—A writer in the same: Let there be three (M. E.) Conferences instead of two, the North India Conference, the South India Conference, and the Bengal Conference, comprising respectively the following territories: I.—NORTH INDIA—North-West Provinces (Oudh and Rohilkhund), Punjab, Rajputana, Sind, Nepaul. II.—SOUTH INDIA—Bombay Presidency, Madras Presidency, Gujerat, Berar, Hydera-

bad, Mysore, and (for present convenience of administration) the Straits Settlements. III.—BENGAL—Bengal Presidency, Central India, the Central Provinces, Assam, Burmah.

—The Rev. Dr. Carey, lately of Delhi, of the Baptist Missionary Society, has, on his return from England, been appointed in temporary charge of the Society's Mission at Simla, in place of the late Mr. Goolzar Shah.

TUESDAY, DECEMBER 28.

—*Times of India*, on Bombay Drainage works: There must surely be something wrong in the system on which the drainage works are being conducted Is it that the contracts are so cut up that the work falls into the hands of petty contractors, who are either not limited to time at all, or who cannot possibly keep it? This seems to be the only explanation of our broken roads and interrupted traffic, and yet the suggestion scarcely agrees with the handsome sum total granted by the ratepayers for the execution of the drainage works. In other great cities excavations likely to entail annoyance are effected almost as rapidly as Aladdin's palace was built. Here the greater the annoyance, the greater the delay. All endurance has a limit, and we venture to commend the question to the attention of our city fathers

—Same; Allahabad, 27: The *Delhi Gazette* publishes an account of a shocking tragedy which occurred at Toondla on Christmas eve. A number of people were in the Co-operative Stores, when a guard named Lane entered and fired a pistol at Mr. Brammal, district traffic superintendent, and Mr. Simmons, head clerk on the railway, wounding the former in the left wrist. The would-be murderer then proceeded to his own quarters and committed suicide by blowing out his brains with a gun.

—Same; Calcutta, 27: The Congress held its inaugural meeting at the Town Hall this afternoon. Mr. Rajendralal Mitra welcomed the delegates, and observed that the dream of his life was realised to see that the scattered Indian communities for the first time has been united in a common weal. He might not live to see the Conference become a power in the country, but he was delighted to know that the first stone of the national political assembly has been firmly laid. He repudiated the assertion that the Congress forces the Government hand Those who made those allegations libel the Government. The Congress had confidence in Government and depends on fair justice being done. Mr. Dadabhai Naoroji was elected president of the Congress. He eulogised the British rule, and observed that such an assemblage as the Congress was possible only under the British Raj. He informed the meeting that the Viceroy cherished genuine intentions for Indian welfare, and the people should confide in his words that a mutual spirit of trust was essential for the better understanding and achieving of pressing reforms. The meeting was successful.

—Christmas dinners have been given to the inmates of the Strangers' Home, the Sailors' Home, and Government Workhouse.

—*Bombay Gazette*; Dec. 26: Yesterday the Buddhist Archbishop and some of the principle Hpoongees interviewed General Sir Frederick Roberts. They expressed their readiness to assist in every way in pacifying the country, and they assured General Roberts, the Commander-in-Chief, that his efforts in that direction were already meeting with marked success.

Reports from the Chindwin district are satisfactory. The most disturbed district in Upper Burma at the present time is Woonwin, between Myingyan and Paghan. Sharp fighting is expected with the Ruby Mines column.

—*Indian Chr. Herald:* While the Bible class in Missionary Colleges opens up a sad problem in Calcutta, and swells the literature of attacks and apologies, it is gratifying to hear that the brethren concerned fare better in other presidencies. In the Bombay Free Assembly's Institution, for example, the Bible is taught during the *first* hour *every* day, and the Missionary finds his Bible class the best attended and the most attentive. Perhaps a Conference between missionaries of different presidencies, and a comparison of notes, will help to throw light and suggest remedies.

—Same; Calcutta, 27: Colonel Marshall, of the Punjab Commission, has been appointed Secretary and Adviser to the Nizam, on the recommendation of the Viceroy. The Nizam asked the Viceroy to suggest a European officer in whom he could place implicit confidence; in that capacity Colonel Marshall joins at Hyderabad shortly.

—Same: Deputy Surgeon-General Richard Wolseley, Meerut Division, who died on the forenoon of Wednesday last, from the effects of a fall from his horse on the preceding Saturday, was the second son of the late Major Garnet Wolseley, 25th King's Own Borderers; being a brother of Lord Wolseley and of Colonel G. B. Wolseley, C. B., A. D. C., Assistant Adjutant-General, Lahore Division. Colonel Wolseley went at once to Meerut on hearing of the accident, and stayed with his brother till the end.

—*Christian*; Dec. 9; Our readers will learn with profound and sympathetic regret of the partial destruction by fire of Mr. Moody's church in Chicago. We do not know at present how far the damage is covered by insurance, but we doubt not the friends of the evangelist in that city will hasten to make good whatever loss he may ultimately sustain. [Mr. Moody is simply an elder in this church.]

—Same: It surely makes a distinct advance in the public appreciation of the temperance reform, when a magazine like the *Nineteenth Century* admits a strenuous plea for the suppression of the liquor-traffic, by the arch-agitator, Sir Wilfrid Lawson, The worthy baronet is witty, as everybody knows, but we think he is wise as well. The logic of this brief paper will be hard to refute. We may quote his closing sentences, as containing the gist of the whole:—

"Given the same kind of human beings, the same kind of drink, and the same amount of temptation, I can see nothing for it but that the same results will follow. Suppose we try the New Testament plan, and, as we pray that we may not ourselves be led into temptation, let us cease to lead others into temptation. If anybody has a scheme to suggest, which has not been tried and failed, in regard to licensing the sale of strong drink, now is the time to produce it. If it cannot be produced, then let the people be permitted to try a plan which, when fairly tried, has never failed, and so make at least one more effort towards the soberising of England."

—A clergyman in the same: The state of the Church of England at this time is simply appalling. It is saturated with Popery, and leavened with worldliness. Of course I know there are exceptions, but as I tell you, the general condition of the Church of England is appalling. For the most part it is being used as a mighty instrument for the perversion of the nation to Popery. "O Lord! undertake for us."

—In the French paper *En Avant*, Miss Booth and Mr. A. S. Clibborn announced, by a formal statement, that they will be united in marriage during January. In a postscript they say:—"Such as are willing to show their sympathy with us on this event may send in their gifts to the headquarters, 187, Quay Valmy, Paris, in order to help us press on the war harder than ever during the next year."

WEDNESDAY, DECEMBER 29.

—*Times of India*; Bangalore, 28: A Council of all the Roman Catholic Bishops of Southern India takes place at Bangalore on January 25. The establishment of the Roman Catholic Heirarchy in India will be proclaimed from that date. Indian Bishops will derive their titles from their Indian dioceses, and not from places outside India. About ten Bishops are expected to be present at the Council, including Doctor Colgan, Archbishop-elect of Madras. The Council will be presided over by Monsignor Agliardi, Archbishop of Cæsarea, the Pope's Delegate to India.

A Reuter's telegram from Zanzibar says that Dr. Karl Juehlke, representative of the German East African Society, has been murdered by Somaulis at Kesmayoo.

—The New York correspondent of the *Standard* telegraphs: The Revolutionary Directory of the Fenian Brotherhood have excommunicated O'Donovan Rossa in a published circular, in which after specifying Rossa's unlucky intimacies with the informers M'Dermott and Phelan, and his imprudent negotiations with the woman Yseult Dudley, who shot him, they assert that Rossa is personally responsible for every recent misfortune of the brotherhood.

—Mr. Arthur Grote died on the 4th instant at his residence in Ovington-square. He was born in 1814. He was a Fellow of the Royal Society and also of the Linnæan Society. Mr. Grote wrote a number of papers on subjects connected with botany and natural history, and contributed an introduction to Hewitson's "Descriptions of New Indian Lepidopterous Insects in the Atkinson Collection." He was engaged for many years in her Majesty's Indian Civil Service.

—*Bombay Gazette*; Calcutta, 28: The Congress met at 11 o'clock in the forenoon and passed four resolutions as follows: —First the delegates offer their dutiful and loyal congratulations to the Queen-*Empress* on the approaching completion of the first half *century* of her *memorable, beneficent and glorious* reign, and wish her more happy years of rule over the British Empire.

Second, that the Congress regards with the deepest sympathy the grave apprehension of the poverty of the people of India and while aware that Government are not overlooking the matter and are contemplating certain palliatives, it desires to record its fixed conviction that the introduction representative institutions will prove one of the most important practical steps towards the amelioration of the condition of the people.

Third, the Congress emphatically re-affirm the third resolution of last year's Congress for the reform and expansion of legislative councils, which have now become essential alike to the interests of India and England.

Fourth, the Congress appoint a committee of fifteen representative delegates to draw up a report for the Public Service Commission.

—A great panic occurred recently at San Francisco, telegraphs the correspondent of the *Standard*. The entire community had gone crazy over mining stocks. Within two months the Comstock lode properties have risen enormously, some shares having advanced three thousand per cent., without there being any substantial reason for such a rise. During the mania, ladies, landladies, clerks, merchants, everybody, plunged like veterans of the turf. In one day last week four millions of dollars was drawn from the savings banks and "invested." The crisis came on Monday, when sixteen brokers failed for a total of many millions, and it became necessary to close the Exchange, other traders having lost all idea of how their business stood. Of course, the chief losers are the silly people who now loudly threaten vengeance. The brokers have in most cases amply secured themselves, and even took the cash with them when they found it prudent to leave the city after the crash.

—Intelligence has been received at Madeira to the effect that the station at Stanley Falls on the Congo River—the uppermost of those established by Mr. Stanley before leaving the Free State—has been captured by the Arab slave-traders, after an attack in which one

white man was killed. As this station was the furthest outpost on the river, no other existing between it and Basoko or Basongo, it is believed that the Arabs are now in full possession of the upper reaches of the river.

Thursday December 30.

—*Deccan Herald:* All will be glad to learn that Doctor Anandibai has recovered from her recent illness, and that she will proceed to Kolhapur shortly.

—*Times of India;* Aden, 21: The Hon. J. Keith-Falconer, who was here last year trying to establish mission schools, has returned, accompanied by Dr. Cowen, and it is reported that a mission will be opened at Sheikh Othman, where a plot of ground has been secured for the erection of buildings. A school and dispensary are to form part of the scheme.

General Haig, of the Church Missionary Society, has been making a prospecting and inspecting tour here and on the Somali coast lately.

—Calcutta telegram (29th) in to-day's papers: The Congress sat at 7 o'clock this morning at the Town Hall and discussed and passed five more resolutions :—

Fifth,—That in the opinion of the Congress the time has now arrived when the system of trial by jury may be safely extended to many parts of the country, where it is not at present in force.

Sixth,—That the innovation made in 1872 in trial by jury depriving the verdicts of juries of all finality has proved injurious to the country; and that the powers then for the first time vested in Sessions Judges and High Courts of setting aside verdicts of acquittal should be withdrawn.

Seventh,—That provision, similar to that contained in the Summary Jurisdiction Act, England, whereby the accused in serious cases have the option of demanding committal to the Sessions Court, be introduced into the Indian Criminal Procedure Code, enabling the accused to demand that they be committed to the Sessions in warrant cases instead of being tried by a Magistrate.

Eighth,—That the Congress record their expression of universal conviction that a complete separation of executive and judicial functions has become an urgent necessity, and that it behoves Government to effect this separation without further delay.

Ninth,—That in view of the unsettled state of public affairs in Europe and the immense assistance that the people of this country, if duly prepared therefore, is capable of rendering Great Britain in the event of serious complications arising, the Congress earnest y appeal to Government to authorise the system of volunteering (under prescribed rules and restrictions) for Indian inhabitants of this country, such as may qualify them to support Government effectively in any crisis.

The Congress sits for the last time to-morrow.

—The Str. *Thames*, with English Mails, left Aden for Bombay, Tuesday, 9 p. m.

—*Engineering:* Human remains, which apparently belong to the age of the mammoth and rhinoceros, have been discovered in a Belgian cave. The discovery has been made by MM. Marcel de Puydt and Schest in the grotto of Biche aux-Roches, near Spy, in the province of Namur. The floor of the cave consists of a layer of brown clay, which contained a skull of comparatively recent age. Under this was a bone bed of calcareous tufa containing remains of the elephants and a species of deer, and flint weapons, showing traces of use. Under this bed was a second layer of ossiferous earth containing remains of rhinoceri and deer, and rich in flints, bone implements, ivory, plates of the mammoth tusk carved with rude figures, and fragements of pottery, including the bottom of a vase of regular form and baked. Beneath this bed was another layer of brown clay with numerous bony fragments. Here at from five to six metres from the entrance to the cave two human skeletons were found in a natural position, and probably entombed there. Along with the skeletons were found other objects, such as have been mentioned above. Under this bed was the barren corboniferous limestone rock. The skulls are of the type of the Neanderthal cranium, the bones, being very thick (9mm.); one, that of a woman, is dolicocephalous. The frontal sinue is very marked, and the brow low. In short, the characteristics of the skulls approach, for the most part, those of inferior races, and the other bones found seem to indicate a race of short men. The conclusion drawn from the discovery by M. Nadaillac is that the Neanderthal race of men, which M. Quaterfages has shown to be persistent through the ages, even to the present day, without being incompatible with a very marked intellectual development, once lived on the banks of the Meuse in most remote times, working the flint, utilizing the bones of animals and the tusk of the mammoth, making and firing vases of clay, burying their dead, and, in fine, possessing the rudiments of civilization.

—*Bombay Gazette;* Mandalay, 28: On the 24th Hla Oo's gang, with 55 Bohs and 165 dacoits have surrendered, 172 firearms being captured and a quantity of other weapons.

—Letter from Bishop Taylor in *Chr. Witness:* Rev. G. Grenfel, of the English Baptist Mission, has been up the Kassai River, and says that the country along its banks is greatly superior to that of the Congo. Indeed, hundreds of miles along the Congo, no land can be seen except a few spots, a few inches above water level, on which are located the huts of the natives. The Kassai and Sankura open to us grand countries for our occupancy. I had a long talk with Mr. Grenfel, and others, about the means of transport. He says, the Kassai cannot be navigated by a schooner, the river is so crooked, that a favouring wind on one reach would be dead ahead on the next, and the river flows with such rapidity as to prevent a schooner from making the bends from one reach to another. We discussed the subject of a schooner and tug, but the conclusion reached is that we cannot plant missions on those rivers without a steamer of our own. On the Upper Congo the English Baptist Mission have their steamer. the *Peace*. The American Baptist Mission have the *Henry Reid*, which has been chartered by the Congo State for six months. We had a partial promise to take two of us up the Kassai next month; but we learn since that she is not going up. We applied for a passage on the steamer *Peace*, offering to pay any price; but did not succeed. So here we are. The captain of the *Henry Reid* will give us a thirteen-year-old boy from the Tushelange Country, so that we may learn to speak the language of the Upper Kassai while waiting here; and meantime we unite in developing the agricultural resources of this station.

—It is intended, according to information supplied to *Iron*, to construct a large tower in London, in commemoration of the Jubilee year of her Majesty's reign. This tower is to be 440 feet high at the extreme top, and 420 feet at the top platform, from which may be seen eight or nine counties. It will overlook every other structure yet built in London. The base of the tower will be 75 feet square, and there will be a foundation of some 25 feet. It is proposed to erect this structure at the top of Oxford Street, where the ground lies high.

—*Rock:* The Church Missionary Society is fortunate in securing such an excellent successor to the late Captain the Hon. Francis Maude in the office of Treasurer as Sir Thomas Fowell Buxton, Bart. Sir F. Buxton's family has long been closely associated with the Society, and he himself has been one of its heartiest friends.

—Same: The Rev. Sholto D. C. Douglas has resigned the Rectory of All Souls,' Langham place (which he has held for more than seven years), and has accepted the charge of St. Silas' English Episcopal Church, Glasgow.

A very successful mission has been conducted at Nottingham by the Rev W. Hay M. H. Aitken. The mission was for ten days carried on at St. Mary's Church, and at the conclusion of that period the Bishop of Southwell expressed an opinion, at a meeting of the clergy and missionary, that the work was only just beginning to tell, and that it might be profitably continued. Mr. W. Aitken consequently consented to continue his effort, making Trinity Church his scene of labour, and also preaching in the evenings at the Mechanics' Institute.

—*Kaukab i-Hind:* Rev. R. Hoskins accompanied by his wife and son Wililce reached Lucknow on the 16th inst. returning from furlough to America. Mr. Hoskins while acting as agent for the Moradabad Central School succeeded in obtaining upwards of Rs. 20,000 towards the endowment of this flourishing school.

Friday, December 31.

—*Bombay Gazette;* Calcutta, 30: The Congress met at eleven forenoon. The Sub-Committee's report in the Public Service Commission question was read. Recommendations for the simultaneous examination in India and England and the increase of the limit of age to twenty-three, knocking the Statutory Civil Service on the head, were adopted. The Statutory Service may be useful for promoting, according to the original intention of the framers of the Statute, officers of the Uncovenanted Service of approved merit and integrity.

Resolution tenth referred to Legislative Councils on the representative basis. The major portion of the time of the Congress was occupied in intelligently discussing this question. Delegates from all the principal towns of the country spoke feelingly and rationally on the imperative necessity of establishing elective Councils. The proposition was moved by Mr. Soorrendranath Bannerji, in a capital speech full of sense and eloquence. Mr. Chandavarkar supported it in an equally able speech. It was thought a slur on the British Government if after a century of British rule, during which education has taken immense strides, it cannot give rudimentary representative facilities to Indians. The absurdity of critics who impute that natives want to overturn established institutions was most incisively exposed, and the allegation that Government is asked to abdicate its functions was energetically repudiated. The real agitation is not for abdication but association. The Government should assist representatives of the people in governing the country. The resolution refers at length to the details of the scheme of representative Councils, but the Congress declared that be the details of the scheme what they may, the principle of government by representatior should be recognised. The time was ripe, and this important measure of reform should no longer be delayed.

The eleventh resolution is that the Congress invite public bodies throughout the country to humbly and earnestly entreat the Viceroy to obtain the sanction of the Secretary of State to the appointment of a Commission to exhaustively inquire into the best method of introducing a tentative form of representative institutions.

The twelfth resolution prayed that the Viceroy be humbly requested to forward these resolutions to her Majesty, and to submit the same to the Secretary of State with his own favourable recommendations.

After passing other formal resolutions and voting cordial thanks to the president, the Congress was dissolved

Standing committees are to be formed by public associations to carry on the objects of the Congress.

The Congress is to meet at Madras during Christmas, 1887.

Some twenty delegates had a private interview with the Viceroy yesterday. Mr. Dadabhai Naorojee is to be interviewed alone by the Viceroy this evening. The delegates are invited to a Viceregal garden-party to-morrow. It is universally acknowledged that the president of the Congress discharged his arduous duties most impartially and successfully. The cheers in his honour were deafening. The Calcutta delegates have behaved with the utmost circumspection and moderation.

—Deaths last week, 364

—*Bombay Gazette:* We understand that the Government have appointed Surgeon-Major Vandyke Carter Principal of the Grant Medical College and First Physician to the Jamsetjee Hospital Dr. Banks has been appointed to the Gokuldas Tejpal Hospital.

—*Times of India:* In consequence of the Banks having been close for the Christmas holidays, and of the telegraphic communication having been interrupted, the Exchange market during the last few days has been quiet in the amount of business done, although at the same time firm in tone. We are now at the close of the month, and of the year, and attention has naturally been directed to clearing up odds and ends of business preparatory to further holidays. Tightness in the Money market has enabled Exchange to touch round figures once more, say, 1s. 5¾d. for Demand Bank Paper and 1s 6d. for three months' Credits. As long as the Money market keeps firm Exchange will certainly not go far back again.

Selections.

CHILDREN'S SCRIPTURE UNION.

PORTIONS FOR JANUARY, 1887

	Psalm.		Psalm.
Jan. 1	cxix. 1–16	Jan. 17	cxxv. 1–5
„ 2	cxix. 17–32	„ 18	cxxvi. 1–6
„ 3	cxix. 33–48	„ 19	cxxvii. 1–5
„ 4	cxix. 49–64	„ 20	cxxviii. 1–6
„ 5	cxix. 65–80		Luke.
„ 6	cxix. 81–96	„ 21	i. 1–17
„ 7	cxix. 97–112	„ 22	i. 18–33
„ 8	cxix. 113–128	„ 23	i. 46–56
„ 9	cxix. 129–144	„ 24	i. 57–66
„ 10	cxix. 145–160	„ 25	i. 67–80
„ 11	cxix. 161–176	„ 26	ii. 1–14
„ 12	cxx. 1–7	„ 27	ii. 15–24
„ 13	cxxi. 1–8	„ 28	ii. 25–39
„ 14	cxxii. 1–9	„ 29	ii. 40–52
„ 15	cxxiii. 1–4	„ 30	iii. 1–14
„ 16	cxxiv. 1–8	„ 31	iii. 15–23

THE REV. H. R. HAWEIS ON CHURCH AND CHAPEL.

The Rev H. R. Haweis who lately was invited by the Rev Dr Parker to preach in the City Temple, but practically prohibited from so doing by the Bishop of London, preached a remarkable sermon on the subject on Sunday night at St. Bride's Church, Fleet-street, before a crowded congregation. Taking for his text, Acts vii. 48, the preacher said in the course of his remarks, that the Church of England had no monopoly of either divine government, sound doctrine, or good works. The Church's attitude towards Dissent had been utterly wrong in the past. It was a policy of excision and exclusion, which had resulted in the loss of her best life-blood. It had cost her two thousand of her best clergy in 1662, who declined the Act of Uniformity. Then, too, she had lost her conscience. The same policy lost her the Wesleyans in the eighteenth century, and with them the witness for personal religion. The same policy lost her many of the High Church party of the nineteenth century, and that meant loss of reverence, loss of the love of beauty, loss of the keen sense of Church order. The next attack was on the Broad Church section, and that was going on now, and if that section turned out, the Church would lose her intellect and love of truth. With her conscience, personal religion, reverence, love of truth all gone, the preacher asked, what would be left? Nothing but a dried-up mummy. In the old days, doctors bled for everything The Church's policy was no less mischievous. Her physicians to cure her of heresy were bleeding her to death. The only way of healing the breach was by a free interchange of pulpits, thus establishing a holy rivalry instead of maintaining the present internecine war. The bishops claimed to be successors of the Apostles, but they were not lineally—by organic transmission—such successors; and if they were it did not much matter, since we did not believe in organic transmission. The life of Christ's Church was derived, not from something mysterious trickling through a bishop's fingers when he laid hands on a priest's head nor from the methods of the Church of England, but from the spirituality of its members. He never read the Athanasian Creed because he did not believe in it, and he was lukewarm about the Thirty-nine Articles. The sermon, it is stated, created a profound sensation.—(*Rock.*)

THE MIGHTY MONOSYLLABLE.

BY REV. THEODORE L. CUYLER.

The most effective word on many occasions in the English language, is the mighty monosyllable No. It has been the pivot on which innumerable destinies have turned for this world and the next Uttered at the right moment, it has saved multitudes from perdition. For example, the splendid career of Joseph turned on the prompt "no" spoken at the very nick of time. Had he stopped to parley with that wanton woman (as too many young men stop to parley with a temptress on the street), he would have been lost. "How can I do this great wickedness, and *sin against God?*" saved him from the dizzy cataract. Daniel might plausibly have said to himself "O, everybody about the court drinks wine and lives high on the king's dainties; I do not want to be thought queer or self-righteous." He dared to be singular. At the end of a few weeks he had a cleaner countenance and a sweeter breath than any of the fast livers in the palace. "So will not I" was the motto of the courageous young teetotaller. If he had drifted along with the current of temptation, we might never have heard of even the name of Daniel.

All the people who make their mark, or ever achieve substantial work for God and the Right, are the people who are not ashamed to be "peculiar" and singular. The man who runs with the crowd, counts for nothing. It is when he turns about and faces the multitude who are bent on evil, that he commands every eye. Then by a firm, courageous protest, he may "put a thousand to flight." So the young monk of Wittemberg turned and faced the angry hosts of the Papacy. Martin Luther standing alone was reinforced by the Almighty.

Every young man and woman in their humbler spheres, must dare to come out and be separate from sinful fashions if they wish to save their characters and their souls. The downward pull of evil custom is tremendous; to be able to face it with a resolute "no" requires the strength of God in the heart. Unless one has a firm footing he will be carried with the surrounding current. Three-fourths of all the persons who are drowned at the seabathing resorts are swept out by the undertow. This is the secret but strong influence which lays hold of so many church-members, and carries them off into extravagant living, into perilous amusements, and all manner of worldly conformities.

Pluck is essential to true manly piety. The messmates of Captain Hedley Vicars (whose biographly ought to be in the room of every clerk and every college-boy) sneered at him as a "Methodist," and dubbed him a fanatic. God's grace gave him *staying-power.* He placed his Bible on the table in his tent and stood by his colours, saying "that Book shall speak for me." *I* once met a soldier who served with Vicars in the Crimea, and he told me that the young hero was a spiritual power in his regiment. Admiral Foote wielded the same sort of influence in our American Navy. Even the frivolous and the profane respect a man the more when he has the courage to face them with a "No!" Earnestly do we urge every young man or woman who would maintain a good conscience, and every follower of Christ who wishes to honour his Master, to keep this mighty monosyllable within reach. "No" is the watchword of true pluck; "Yes" is the cowardly surrender of mere *pulp.* If the Christian character starts with faith in Christ, it is very imperfect and inefficient until you "add to your faith *courage.*"—(*N. Y. Evangelist.*)

REVEALED THINGS.

The Bible purports to be a supernatural revelation *from* God and *of* God; and as such, it is accepted, read, and trusted by Christians. What it reveals is included in the class of things which, as Moses said to the children of Israel, "belong unto us and to our children forever, that we may do all the words of this law." These revealed things are intended for our information, upon the authority of God himself. They supply to us the laws of religious thought, the objects of faith, the moral and spiritual rules of action, and the grounds of hope. These, in matters of religion, are the great necessities of our present existence; and enough is revealed in the Word of God abundantly to meet them.

That God exists as the Creator and Ruler of the universe; that he is infinitely powerful, wise, holy, just, good, and true; that he has established a moral government over men, and this placed them under the responsibilities and sanctions of law; that he requires us supremely to love him and our neighbour as ourselves; that we are sinners condemned by his law; that Christ Jesus came into the world to save sinners; that Christ died upon the cross for our salvation, rose from the dead, and ascended into Heaven; that the soul of man survives the wreck of death, and exists forever in a state of good or ill according to the deeds done in the body; that there is an endless and glorious Heaven for those who repent of sin and believe in Christ, and equally an awful Hell for those who reject his Gospel and die in unbelief—these great and soul-stirring facts belong to the category of revealed things, and in the Bible are so plainly revealed that the wayfaring man, though a fool, need not err therein. We find them in both Testaments.

Light in regard to God and in regard to man is applied by these revealed things. They *give us the will of God in reference to human* conduct, and show what conduct pleases him and will secure his favour, and what displeases him and will incur his holy wrath. They concern our practice and our destiny in the life to come. We cannot innocently or safely disregard them, and cannot devoutly observe them without an infinite benefit. God means all that he says in his Word, and has power to make it all true. The most absolute authority in the universe is that of God. His law transcends all other law. When he speaks man should give heed, alike in believing what he says, and in doing what he commands. The things revealed embrace our duties to God and to our neighbour;

and these duties are imperative laws, resting upon the authority of the infinite law-giver. "Woe unto him that," in respect to these laws, "striveth with his Maker!" Man, in a contest with God, is always sure to be the vanquished.

The Gospel of Jesus Christ is among the revealed things, and in this Gospel we have the fullest manifestation of God's love toward the sinful; and yet we do well not to forget that "it is a fearful thing" for sinners, against his law and against his grace, through Christ, "to fall into the hands of the living God." The God of the Bible is not benevolent or merciful in any sense that makes him indifferent to human character, or to the manner in which men treat his plan for their salvation "If the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape if we neglect so great salvation." Though God in the Gospel reveals his love, he means that men shall appreciate that love and profit by the revelation, or suffer the penal consequences. It is not immaterial to him, or to them whether they do so or not.

If the heathen who have nothing but the light of Nature to teach them are, as Paul declares, "without excuse" for their gross idolatries and the corruption of their practical lives, what, then, must be the guilt of those who live and die in sin with all the advantages afforded by the revelations of the Bible? They surely will be "without excuse" for their disregard of these revelations. The light of the Bible brings with it a vast privilege; but if neglected and unheeded, it entails an awful curse. The rule of God is to judge men according to what they have, and not according to what they have not. They that have sinned without the law will be judged without the law; but they that have sinned in the law will be judged by the law.—(*N. Y. Independent.*)

HUNGRY CROSS.

A Boston physician was called out of a sound slumber the other night to answer the telephone. "Hullo! what is it?" he asked, little pleased at the idea of leaving his comfortable bed "Baby is crying, doctor, what shall I do!" came across the wire. "Oh, perhaps it's a pin," suggested the doctor, recognizing the voice of a young mother, one of his patients. "No," was the reply, "I'm sure it can't be that." "Perhaps he has the colic," returned the doctor, with well simulated solicitude. "No, I don't think so," replied the anxious mother," he doesn't act that way." "Then perhaps he's hungry," as a last resort. "Oh, I'll see," came across the wire; and then all was still. The doctor went back to bed and was soon asleep again. About half an hour afterward he was awakened by the violent ringing of the telephone bell Jumping out of bed and placing the receiver to his ear he was cheered by the following message: "You are right, doctor, baby was hungry."

The incident is natural enough and has a wider application. Pastors sometimes call up the editor to inform him that there's trouble in their churches and they don't know what to do. The brethren are cross, fault-finding, making things disagreeable—the pastor can't tell what's the matter with them, thinks they are dissatisfied with him—guesses he will have to resign.

Now, although we do not set up for a church doctor, we are inclined to suggest that perhaps the "child is hungry."

Nothing puts a church into such good humour as to feed it well; nothing so quiets a quarrelsome spirit and silences carping criticism of the preachers as for him to put the riches and fulness and variety of the Gospel into his sermons and prayer-meeting talks. Preach better, brethren, perhaps the people are hungry cross.—(*Baptist Weekly.*)

THE TRUE CHURCH OF CHRIST.

D. SHERMAN, D D.

The Romanist has a short and easy way of silencing the Protestant and of proving that of the many churches his must be the true one. "The Lord Jesus organized some church; the church which he organized must be the true one It could not be the Protestant, for that only extends back to Luther; the Roman alone extends back to apostolic times." Though simple and specious, this argument is totally unsound If dependence be placed on antiquity, that of Jerusalem, that of Antioch, the Greek church would take precedence of the Roman.

But the argument is based on a false assumption. It claims that the Christian church, as originally constituted by Christ, is an organization. Such is not the correct view. Christ organized no church. The Christian dispensation did not begin until the day of Pentecost, after Christ's ascension. What he did was to create a new spiritual life in the souls of men, and this new life made them members of the body of Christ, without any outward organization whatever. The life was a divine impartation; the outward form which came later was human Christ did not begin in the husk of organic enclosure and work inward; he began at the heart and worked outward: the succession in outer forms has no binding force; it is the following of a mere human precedent. The true succession is the spiritual one, and every one is in this succession who is vitally, experimentally united to Christ. Romanism, a cross kind of faith, inheres in the husk of organic form and prides itself in tracing its succession through lines of popes, some of whom were infidels and others monsters of impurity and crime. Instead of being of any value, the contact of such lepers must go far to vitiate any claim Romanists make to apostolic sanctity and virtue. The authority of our church comes not through this papal sty; it comes direct from Christ himself. A church is valid not from any such fancied succession, but because its members are believers in and partakers of the life of Christ.—(*N. Chr. Advocate.*)

SPEAK EVIL OF NO MAN.

The *Christian Weekly* says; "What is meant by 'Speak evil of no man!" Certainly it is not meant that we are never to speak of any fault or sin of any person to another, even with the added qualification, "in his absence." May not the father and mother talk of their children's faults one with another? May I not go before the grand jury and testify to the crime I have witnessed? May I not speak to my pastor of the faults of one of my fellows in the church for his correction, or for the better preservation of the Church itself from scandal or corruption? May I not tell and enquire the true character of a discharged servant or clerk? Christ spoke evil of Herod in his absence when He said to the Pharisees, "Go tell that fox." Paul spoke evil of Demas and Hymeneus and Philetus, in their absence, when he wrote to Timothy. We must use common sense in the interpretation of Scripture, even if some eminent interpreters do sometimes dispense with it.

There is no absolute rule for determining what evil speaking is unchristian. The Christian cannot live by rules. "Why, as though living in the world, are ye subject to ordinances? If ye be risen with Christ set your affection on things above." Out of the abundance of the heart the mouth speaketh, and no rule will regulate the tongue if the heart is not pure. If the reservoir is full of pure water the pure water will run from the faucet. A filter is a poor contrivance at the best. There is only one Christian rule—Love. The veriest scandal-monger that ever set a village by the ears did not retail the faults and follies of her own children. If we love our neighbours as ourselves, our lips will speak no needless evil.

But if one must have a rule we know no better one than this: Never speak behind a man's back what you are unwilling to repeat before his face. It would cut a great deal of conversation short, but society would be no worse for the golden silence.

RAMABAI DONGRE SARASVATI.

Mrs. J. T. Gracey has had the pleasure of entertaining for some days in her home the celebrated and learned Mahratti lady known familiarly as Ramabai. She is the daughter of the learned Brahman Ananta Shastree Dongre, and widow of Babu Bepin Bahari Das Medhavi. a lawyer of Calcutta. Her title of *Sarasvati* (Goddess of Wisdom), is an honourable one conferred on learned men and was given her by the learned pundits of Calcutta when she first met them in council at their request. We are not aware that this title, or degree as we would say, was ever conferred upon any other woman. India leads us, strange to say, in this instance. Possibly some lady has received the degree of LL. D., though we are not confident of it, but even that would not convey the same remarkable distinction as *Sarasvati* does. Though but a young woman yet Ramabai is one of the most learned persons, certainly the most learned woman of the East, and her varied knowledge and original powers of thought and investigation in a variety of departments of human inquiry would make her a remarkable woman in any land. She purposes spending part of the Winter in Philadelphia pursuing the study of Kindergarten and other lines specially adapted to the work on which her heart is set, of establishing a home for child widows in India, in which they may receive industrial as well as moral and literary training to adapt them to self-supporting work for the elevation of the woman. After the holidays she will deliver lectures in the large cities to interest the people in her land, her work and the wants of her India sisters.— (*Nor. Chr. Advocate.*)

PRAYER HEARD AND ANSWERED.

[The following beautiful and touching incident, illustrative of how God hears and answers prayer, was told by the son of the Christian lady who sent the basket and skirt.]

One winter morning a Christian lady, who had often distributed to the necessity of saints, sat alone in the room where advanced age and the beginning of what proved to be her last illness confined her.

Roused from her meditation by the entrance of her daughter, she said: "My dear, old Mr. and Mrs W. have been on my mind all night. I hear that they were not at church on Sunday. I know that they are poor; they may be sick and in want. I wish you would take a basket, call a cab, drive to the market, buy a goodly supply of provisions, and take it to them." Here she gave the address, and, as her daughter was leaving the room, she added, handing her a thick flannel skirt, "Perhaps you would do well to take this too; the weather is cold, and Mrs. W. may need it"

The younger lady went. The provisions were bought, and at the head of the third flight of stairs in the tenement house to which she had been directed she stopped short. Through the thin door she could hear Mr. W.'s voice asking a blessing upon the food before him.

At the conclusion of the grace, and smiling at what she now believed to be her mother's unnecessary anxiety, she knocked and entered. Sure enough, there they were at dinner, the wife at foot of table, waiting to be helped. the husband at head, carving—*one large apple, all the food they had!*

With tears in her eyes the lady drew forth her kindly stores, and, while a comfortable

meal was being prepared, she listened to their grateful thanks, and heard from uncomplaining lips their pitiful story. How they earned a precarious living as clear starchers; how the husband had been attacked by rheumatism, and the wife by a felon; how, though utterly destitute, they had poured out before their God all their troubles, and how they had surely believed that He would send some one to help them.

When dinner was ready, and the visitor about to leave, Mrs. W accompanied her to the door, and, with an expectant look, said: "My dear, did *you* bring *the flannel petticoat?*"

In the excitement of her entrance the lady had quite forgotten the skirt, which still lay in the bottom of the basket. Astonished at the question, she answered: "Yes, I brought you you a skirt, but *why did you think so?*"

"Because, dear," said the old saint, "when I told the Lord there was only an apple left, I told Him I needed a warm flannel petticoat, and I was only wondering whether *you had it*, or would *He send it by some one else.*"—(*Word and Work.*)

THE ORIGIN AND PROGRESS OF THE HEBREW CHRISTIAN MOVEMENT IN SOUTH RUSSIA.

[From the Annual Report of the British Society for the Propagation of the Gospel among the Jews]

ONE of the chief events of the year may be said to be the progress of the remarkable religious movement among Jews in Bessarabia, South Russia. There are generally several links in the chain which leads to the conversion of a soul and the formation of a Church. In the case of the woman of Samaria there were at least fifteen. In the case of M. Rabinowitz there were several. A group of links may be found in his visit to Odessa, where he met with our missionary and had presented to him a portrait of the Saviour as given in the Old and New Testaments. A second group of links may be found in his residence in Kischinew, where he breathed a Christian atmosphere, through the presence there of Pastor Faltin and his flock; and where during the last twenty-five years, 120 Jewish converts had confessed Christ by baptism. Had there been no British Society's missionary in Odessa, and no London Society's agent in Kischinew, M. Rabinowitz might not have been converted. In his visit to Palestine, we find the last cluster of links in the chain, which resulted in his spiritual birth and public confession of Christ. There his eyes were fully opened to see Jesus as the great want of his own soul and of the souls of his brethren; and ever since his vision of the Saviour has been clear and full.

Again. The formation of the Hebrew branch of the Christian Church would not have taken place at the time it did had not the Treasurer, the Secretary, and one of the missionaries of the British Society been divinely led to visit Kischinew last Spring. It was because of their visit then, that the Conference was held at which the new church was formed and the new movement inaugurated. At the close of the Conference, M. Rabinowitz turned to the Secretary of this Society, and gave him the following parable, which may be called

THE GREAT WHEEL.

A few foolish people driving in a four-wheeler happened to lose a wheel. Finding that the car moved along heavily, they looked about and found that a wheel was missing. One of the foolish men jumped down and ran forward in search of the missing wheel. To every one he met he said "We have lost a wheel! have you seen a wheel? have you found a wheel?" One wise man at last said "You are looking in the wrong direction. Instead of looking in front for your wheel you ought to look behind." That is exactly the great mistake the Jews have been making for centuries. They have forgotten that, in order to look forward aright, they must first look behind aright. The four wheels of Hebrew History may be said to be Abraham, Moses, David, and Jesus. The Jews by looking in front, instead of behind, have failed to find their fourth wheel. Thank God that "The Sons of the New Covenant" have found the Supreme Wheel—Jesus. Abraham, Moses and David are but beautiful types and symbols of Jesus. They were, and still are, the repositories of His energy; they were and are still moved and managed by Him, as truly as are the Cherubim and Seraphim. Thank God we have found our Brother Jesus, our All, "who of God has been made unto us wisdom, righteousness, sanctification, and redemption;" from whom alone we have found divine light, life, liberty, and love, for the great Here and the greater Hereafter. And now with bright eye and jubilant heart, we are looking forward to the pulsing splendours of His appearing.

Miscellany.

—Dr. Pentecost, at the Congregational Union, Chicago: I was crossing the sea not long ago with one of the old Atlantic captains, and he told me this story. He said he had a Boston schoolmaster on board with him one trip, and he had brought with him his sextant and chart, and he took observations of the sun and watched the chronometer and the compass, etc., and he worked out the ship's course. When the ship was six days out he came to the Captain and said: "Captain, I of course don't want to make any suggestions to you; but I am a Boston schoolmaster, and I have been teaching the science of navigation, among other things, for a good many years. Now, I have calculated the ship's course, and I have gone over my figures two or three times—I know I haven't made any mistake—and I am sure you are coming out at Gibraltar instead of Queenstown." "Well, said the Captain, "I have got some old friends at Gibraltar whom I haven't seen for some time, and if we run in there I shall be very glad to see them." [Laughter.] "Now," said the Captain to me, "three nights after that we raised the 'Bull and Calf' on the Irish coast just above Fastnet Light; and the schoolmaster came to me and said, 'I have been all over my figures, and we ought to be going in at Gibraltar- What is the reason?' 'The reason is,' said I, 'that you are a schoolmaster, and I am a shipmaster.'" [Prolonged laughter and applause.] That is the difference between a theoretical theological, and a practical theological education! There are a great many men who get a good theological education, and they go to "Gibraltar" instead of to "Queenstown [laughter] and we want all our students to make for "Queenstown," to understand how to make allowances for all the variations of the compass and for all the currents in the atmosphere and in the sea, and get to the place in a more practical fashion that they are starting for in the seminary. A great many of our young men in the seminary were "foreordained" to a theological course [laughter]; they were prayed into it from their infancy: when they were little boys they had it continually before them; they went into the home school and then into the academy and then into college and then into the seminary; and they get out at twenty-five or twenty-six years of age, and they know absolutely nothing about men, churches, and the world.

Now, I want to introduce into our seminaries something that shall bring these excellent young men, who have never had anything but this idea of the ministry before them, into actual contact with the world, and into the practical departments of applied Christianity. When a man wants to be a brick-mason he doesn't learn the trade theoretically; he is put on a wall and taught how to lay a brick. When a man becomes a carpenter, he goes into a carpenter-shop; he doesn't learn the general theory of his rules and his planes; he has his working plans before him and he is taught to saw them out and make his joints and do the actual work

When a young doctor is taught, he is taken into the hospital; he has his clinics; and he comes into his profession not simply with a knowledge of books, but with a practical knowledge which he has acquired in the dissecting-room and elsewhere. You would not employ an architect who only had the science of architecture, but a man who has been trained in actual construction as well as in the theory of construction. And so I think it would be a splendid idea if some of our young men who are studying in the seminary should spend part of their vacations in the homes of some of the working ministers. I would be glad to take one or two students from Andover [laughter] down to Brooklyn. I think we wouldn't have any more trouble with the "Andover theology" if these young men could go through two or three of our mission departments in Brooklyn, or were obliged to conduct some of our inquiry meetings So I would like to take some from Yale—I didn't say anything about their theology—but I would get a little of the stiffness out of them. [Laughter.]

—How different from all our ideas and talk and calculations that—the *meek* shall *inherit the earth*. We are apt to think that non-resistants shall be trampled upon, oppressed and driven out. How we inculcate upon our children to "look out for number one." We are very sure that the man who does not stand up stiffly for his own rights in every thing will soon be jostled out of the way, out of sight and out of mind. We persist that he who does not defend himself will have no defender—whereas God, and even man, are prone to take up the cause of the weak. Improbable as it may seem to all human expectations and prophecies, Christ's word must stand—borne out by biography and history always and every where,—that the meek shall inherit the earth. After the two or three or more snarling and snapping and howling and fighting dogs have exhausted themselves, the quiet little fellow creeps in unobserved and bears away the bone to a safe corner and to an undisturbed feast. Without disputing the proverb that "God helps them that helps themselves," we confidently affirm that God also helps them that do not and cannot help themselves. The land is God's and He can put us in possession if He will. "Trust in the Lord and do good; verily thou shalt dwell in the land and be fed."—(*Chr. Standard.*)

—The following notices of that most interesting country, Korea, are taken from the *Foreign Missionary*. The former of these is from a letter of Dr. Heron, and the latter from a letter of the Rev. Mr. Underwood: "Our home has been open to visitors constantly, and we have had a great many Korean callers. My wife especially has had many callers, principally of the low-class women, of course, who are curious to know how foreigners live, and they are greatly interested in all the things they see, from the organ and sewing-machine to our kitchen furniture. We hope in this way to gain an influence over these women. My wife has had one Korean lady visitor, and I was then excluded from the room. She returned the call, and at the same time I called on the head of the house. With the exception of the time when Mrs. Foot went to call on the Queen, this is probably the highest lady of rank who has yet visited or been visited by a foreign lady. Certainly, of all people in the world, Koreans seem the most desirous of seeing and learning foreign customs. We have several times entertained Koreans at our table, and no one would believe from their conduct that they were not perfectly well accustomed to foreign tables. Even the people around us want to be taught English; and the carpenters, etc., who

have worked on our houses, greet us on the street with 'Good morning.' We need more men here; and if some ladies could be sent who had more time at their disposal than the ladies already here can possibly have, in a very short time it would be possible to open a girls' school, at least, it seems so to us." "I have learned from several sources of the doings of the Romanists here, and think that you should know how the matter stands. They are making decided steps to win the country to their faith, and we will have to be wide awake if we hope to win it to the true faith. They have, as you well know, a large following in Korea of the natives, and from those that we have seen, they have some noble converts. These men are all trained to work in some way or other for the cause, and thus they have a host of workers. For the training of these men they have now, in Korea, as far as I can learn, ten, if not more, French priests—all but two of whom are well versed in Korean, and they have just added to their Korean Romanist literature several tons of tracts, all of which are neat specimens of work, and go far ahead of any other Korean printing that has yet been done by foreigners. They have already bought a large tract of land on the main street of Seoul, near the centre of the city, on which they expect in a few years to begin the erection of a cathedral. For the purpose of raising up a native ministry, they have from fifteen to twenty Koreans studying for holy orders in their theological seminary at Nagasaki. These facts speak for themselves, and need no comment. They show plainly that the Romish Church is trying to gain Korea, and I fear that if the Portestants do not do their duty we will have a Romish instead of a heathen people to convert."

—From a Sermon by Dr. Steele: "John, *in his Epistle, is addressing a class of men* who believe there is no sin in their souls. This is one fallacy of the gnostics; they believe that these two principles of good and evil exist in the world, run on parallel lines, and never touch. The sin principle they believe to be only in the body, the envelope of the soul, never staining the soul itself. The sin is all laid off on to the body, and is only a seeming sin; the soul is not a sinner, and is unpolluted. A person may appear to be a great sinner, mixed up strangely with sin, but he is not. And the figure they used was this: You may cast a gold ring into a hog-pen, and have it trodden down in the filth there, and it remains gold still; the filth does not really touch or render the gold impure. And so the gold of their souls remained pure and holy, though their bodies were full of sin, of drunkenness, of lust, of all iniquity.

That is the class of men John had to deal with, a class that sprang up in the age of the apostle, and to them he says, If you say you have no sin that needs the atonement, that needs the cleansing blood of the Lord Jesus Christ, you utter a falsehood, and the truth is not in you. But if you own up and make a clean breast of it, and confess you are a sinner before God, and flee to the great fountain of cleansing, then what follows? We shall see: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" And to go deeper, to go a step further, not only to forgive the sins that have reference to the past, but to cleanse the nature from the sin principle which is in it, from all unrighteousness.

I think that exposition renders John a self-consistent writer, eliminates all contradiction from the passage, and, in view of the gnostic errors prevailing at that time, is the sound exposition of that passage.

"If we say we have not sinned, we make Him a liar, and His word is not in us." Now I said in answer to an inquiry, that there were two classes one of which conceived the principles of good and evil to run parallel and never touch, while the other class believed that good and evil intermingled, interpenetrated, the evil in the body staining the spirit, and that, therefore, so long as the spirit was in the body, entire sanctification was an impossibility. I throw myself back upon St. Paul, who flatly contradicts that doctrine in his wonderful prayer in Thessalonians, fifth chapter, twenty-third verse: "And the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ."

I think St. Paul here expresses the idea that the soul may be sanctified wholly, and the body may be sanctified wholly. The soul is a kind of borderland between pure spirit and the body, according to the metaphysicians, and there is another passage in St. Paul expressing the same idea, and that is in second Corinthians, seventh chapter and first verse: Having therefore these promises; dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

What does that mean? All sins that find expression through the flesh, gluttony, drunkenness,—I hope I shall not hurt anybody,—sluggishness, pampering of the body,—and you can carry out the thought,—all sins that find expression through the body, all gratification of unlawful appetite. But St. Paul has not got through yet: "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and *spirit*," the other element, the spirit. I suppose a pure spirit, that is, a disembodied spirit, free from all entanglement of matter, as we conceive Satan to be, may be guilty of very many sins.

Satan is the great unbeliever to begin with, full of pride and malignity and disobedience, and all forms of sin that may be kept in a disembodied spirit. I will say one thing more, *here: I believe if any man says*, however holy he may be at the present time, however the work of God by the divine Spirit may have purged him soul and body from all sin, if he says he can live half an hour without the atonement, he is a greatly mistaken man; if he says he can live one minute without the atonement, he is a mistaken man. That is where a lot of fanaticism comes in. If the devil cannot ride a truth down, he will raise up various clouds of fanaticism and misunderstanding about it.

Every moment, Lord, I need the merit of thy death. I stand every day and every hour and every moment upon the atoning merit of the Lord Jesus Christ. I believe that all so-called sins of ignorance,—read the fourth chapter of the book of Leviticus,—all infirmities, difficulties, failures, need continually the blood of sprinkling. Sometimes I am inclined to go as far as President Wayland, that justification by faith is a series of repeated acts every moment of a man's life, a series of acts on the part of God to a justified believer pardoning him. Whether this is so or not I do not know, but I do believe with respect to our inmost spiritual condition we stand only upon the ground of the atoning merit of Christ, and are saved only as we have continual exercise of the faith in the great atonement, or, as it is said sometimes in a phrase I never exactly liked,—it seemed to me irreverent,—being kept under the blood.—(*Service for Jesus.*)

TELEGRAPHIC NEWS.

Berlin, December 23rd: The *Nord Deutsche Zeitung* says that the passing of the German Army Bill is imperative at any cost.

London, 24th: The *Times* in its issue of this morning states that the Marquis of Salisbury has offered to the Marquis of Hartington the choice of either the Premiership or a seat in the Cabinet in order that he may be the leader of the House of Commons.—It is understood that there was a hopeless difference of opinion between the Marquis of Salisbury and Lord Randolph Churchill on the Local Government question, which was the main cause that led to the latter resigning his position in the Ministry.—There is a general consensus of opinion that the Salisbury Cabinet is seriously damaged by the step taken by Lord Randolph Churchill.—The Conservatives are unanimously appealing to the Marquis of Hartington to come to the rescue of the Government.—His Lordship is now in Rome spending the recess.—The *Standard*, in a leading article this morning, vehemently rebukes Lord Randolph Churchill for his secession at a time when a crisis exists in Ireland and on the Continent.—Mr. Chamberlain, speaking at Birmingham yesterday, declared that Lord Randolph Churchill's presence in the Conservative Cabinet was a guarantee against reaction, and that his lordship's resignation testifies to the triumph achieved over the Conservative influence.—The right hon. gentleman added that the Liberals were agreed in everything except the immediate necessity of granting Home Rule to Ireland.—In conclusion, he earnestly urged that an honest attempt be made to effect a re union of the Liberal party.—Sir F. J. Halliday, K. C. B., has resigned his post as member of the Council of the Secretary of State for India.

Lisbon, 25th: A collision has taken place in the river Tagus, between her Majesty's Ironclad *Sultan* and the steamer *Ville de Victoria*, in which the latter sank almost immediately. Thirty of those on board the *Ville de Victoria* were drowned.

London, 26th: The immediate withdrawal of four thousand British troops from Egypt has been ordered. The force to be withdrawn will consist of four batteries of Artillery, one company of Royal Engineers, the Cameron Highlanders, and the Cheshire and Shropshire Regiments of the line.—Lord Hartington is returning from Rome, and is expected in London on Monday.—The assembling of Parliament will probably now be postponed until February.—The leaning of Germany towards Russia in the Bulgarian question is giving increased umbrage to Austria.—The Bulgarian deputation, whilst travelling towards Paris, were met at Cologne by Prince Alexander of Battenburg.

28th; Morning: Owing to an unparalleled snowstorm and tremendous gale which prevailed on Sunday night, the cable traffic with the Continent has been completely stopped until to-day.—Telegraphic and railway communications throughout Great Britain have also been interrupted, and most of the railway are still blocked with snow.—Sir John Pope Hennessey has been suspended as Governor of Mauritius.

29th; Noon: Lord Salisbury is desirous that Lord Hartington should become Premier, but the Conservative party do not favour such a step, and wish Lord Salisbury to remain as Premier, while at the same time they are willing to offer Lord Hartington and some of his friends posts in the Cabinet. It is anyhow considered certain that Lord Salisbury will not resign and the dissolution of Parliament is regarded as improbable.—(*Afternoon*)—At a Cabinet Council held to-day, it was decided that Parliament should meet early in February.—The Bulgarian deputation have arrived in London, and will have an interview with Lord Iddesleigh to-day.—Lord Hartington has arrived at Monte Carlo.

WE SHOULD BLOT OUT DISEASE IN ITS EARLY STAGES.

THE disease commences with a slight derangement of the stomach, but, if neglected, it in time involves the whole frame, embracing the kidneys, liver, pancreas, and in fact the entire glandular system: and the afflicted drags out a miserable existence until death gives relief from suffering. The disease is often mistaken for other complaints; but if the reader will ask himself the following questions he will be able to determine whether he himself is one of the

afflicted:—Have I distress, pain, or difficulty in breathing after eating? Is there a dull, heavy feeling attended by drowsiness? Have the eyes a yellow tinge? Does a thick, sticky mucous gather about the gums and teeth in the mornings, accompanied by a disagreeable taste? In the tongue coated? Is there pain in the sides and back? Is there a fullness about the right side as if the liver were enlarging? Is there costiveness? Is there vertigo or dizziness when rising suddenly from an horizontal position? Are the secretions from the kidneys highly coloured, with a deposit after standing? Does food ferment soon after eating, accompanied by flatulence or belching of gas from the stomach? Is there frequent palpitation of the heart? These various symptoms may not be present at one time, but they torment the sufferer in turn as the dreadful disease progresses. If the case be one of long standing, there will be a dry, hacking cough, attended after a time by expectoration. In very advance stages the skin assumes a dirty, brownish appearance, and the hand and feet are covered by a cold, sticky perspiration. As the liver and kidneys become more and more diseased, rheumatic pains appear, and the usual treatment proves entirely unvailing against the latter agonising disorder. The origin of this malady is indigestion or dyspepsia and a small quantity of the proper medicine will remove the disease if taken in its incipiency. It is most important that the disease should be promptly and properly treated in its first stages, when a little medicine will effect a cure, and even when it has obtained a strong hold the correct remedy should be persevered in until every vestige of the disease is eradicated, until the appetite has returned, and the digestive organs restored to a healthy condition. The surest and most effectual remedy for this distressing complaint is "Seigel's Curative Syrup," a vegetable preparation sold by all chemists and medicine vendors throughout the world, and by the proprietors, A. J. White, Limited, London, E. C. This Syrup strikes at the very foundation of the disease, and drives it, root and branch, out of the system. Ask your chemist for Seigel's Curative Syrup.

"East-street Mills. Cambridge-heath,
"London, E. C., July 24th, 1882.

"Sir,—It gives me great pleasure to be able to add my testimony in favour of your valuable Syrup as a curative agent. I had suffered for some length of time from a severe form of indigestion, and the long train of distressing symptoms following that disease. I had tried all possible means to get relief, by seeking the best medical advice. I had swallowed sufficient of their stuff to float a man-of-war, so to speak, but all to no avail. A friend of mine, coming on the scene in the midst of my sufferings, brought with him a bottle of your Seigel's Syrup; he advised me to try it, stating he felt confident it would benefit me.

Being weary of trying so many drugs, I condemned it before trial, thinking it could not possibly do me any good, but ultimately determined to take the Syrup. After doing so for a short time it worked such a change in me that I continued taking it for nearly two months, and I then felt thoroughly cured; for I have discontinued its use for five weeks, and feel in the best of health, and can partake any kind of food with ease and comfort. I am therefore thankful to you that, through the instrumentality of your valuable medicine, I am restored to the state of health I now enjoy.—Yours truly,

"To Mr. A J White" "W S Forster.

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Per Str. *Persia*, 28:

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For Suez—Mr and Mrs A R N Simkins.

For Aden—Mr W Meyer.

Per P. and O. Str. *Rohilla*, 31:

For Brindisi—Mr and Mrs Buxton, Mr and Mrs Sanders, Mr S Kingsley, and Mr F W Gibbons.

For London—Col and Mrs Prendergast, Miss Merewether, Mrs Wood and infant, Miss Macanliffe, Mr Greaves, Mr and Mrs Henderson, Mr J L Hauston, and Mr Rennie.

For Venice—Mr S T Irvin.

For Suez—Mr C Agelasto.

PASSENGERS ARRIVED

Per Str. *Poseidon*, 26:

From Trieste—Mr and Mrs Hoernle, Mr and Mrs Lange, Mr M Welter, Mr O Sullivan, Mr E Holcombe, Mr N Leahy, Mr M Kurzwal, Mr G Miconnis, Mr Walter Gauche, Mr M Illk, Mr Ch du Commuuo, Mr Sam Karpf, and Mr G Brandtstraller.

From Port Said—Mrs Kiare and companion, and Mr Thomas Paar.

From Suez—Prince and Princess Lubomirsky.

Per Str. *Roumania*, 25:

From Liverpool—Mr L M Kaye, Mr R B Stewart, Mrs Craig, infant, and 2 children, Mr Chatfield, Miss Walker, Miss Walker, Captain and Mrs Trevor, Mr and Mrs McKenzie, Miss McKenzie, Master Leo McKenzie, Master Chas McKenzie, Master K McKenzie, Lieut Prior, Lieut Gardiner, Mrs Sykes, Miss Hall, Mrs Carnegy, Miss Jenckir, Lieut Prideau, Lieut Vizard, Rev E V Evans, Mr T Lloyd, Lieut Couper, Mr G H Daniel, Mr Alfred Hiley, Mr R Clarke, Mr John Bell, Mr M R id, and Mr G Fraser.

Per P and O. Str. *Nizam*, 28:

From London—Mr H Maclean, Miss Hall, Mr J Robins, Mr T Armstrong, Mr Mitchell, Lieut J E Wilmot, Mrs Wilmot and infant, Mr Beith, and Mr W J Walker.

From Brindisi—Major R C Græme Colonel Merriman, Mr H D Cama, Colonel Wise, Mr W R Hewett, Colonel C H Plowden, Mr H Millett, Mr W Kimble, Mr J Tod, Mr and Mrs Blessett, Mr W M Sandeman, Mr and Mrs La Touche, Mr R A Willis, Surg W H Thornhill, Mr G W Muir, Mr J A Shepard, Mr G Whitehouse, and Mr Butcher.

From Gibraltar—Mr and Mrs A C Xavier and 3 children, Mr and Mrs Albuquerque.

From Venice—Mr and Mrs Ewing, Mr H Atkins, Mr G Houghton, Hr W E Weightman, Major Hunter, and Sir R K Wilson.

From Suez—Mr C Biddulph, Mr Whitney, and Mr Candlers.

Domestic Occurrence.

MARRIAGES.

Murray—Wilson—December 14, at the Free Church of Scotland, by the Rev J. Forgan, assisted by the Rev. P. Fraser Campbell, The Rev. R. C. Murray, B.A., of Indore, C. I., to Charlotte, fourth daughter of Charles Wilson, Esq., of Pecton, Nova. Scotia.

O'Connor—Thomas—Dec. 21st, at the Mission Church, Girgaum, by the Rev. R A. Squires, H. W. O'Connor, to Ella Edith, daughter of the late Edward Thomas.

Lynn—Wilcox—December 28th, 1886, at the Methodist Episcopal Church, Baroda, by the Rev. C. R. Thoburn, assisted by the Rev. E. B. Edwards; Whitney Valentine, youngest son of the late Thomas Lynn D. A. C., to Elizabeth Harriet, second daughter of the late H. G. Wilcox, C. E.

DEATH.

Bird—December 12th, at Agra, of rheumatic fever, Catherine E. A. (Stodart) Bird, relict of Thomas Bird, aged 61 years and 6 months. "Fallen asleep in Christ."

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The following are the Subscriptions received up to date:—

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Edited by Mr. Wm Menzies Alexander, M. A., B. Sc., will be issued immediately; its publication having been slightly delayed by unavoidable circumstances.

CONTENTS.

Scientific. The Spectroscope.
The Sun's Constitution.
Aurora Borealis.
Evolution.

Religious. Ode to immortality.
New Year's Address.
Progress of Christianity.
Belshazzar's Feast.
Peace in the Present.

Biographical. Lord Dufferin.
Wm Pitt. Cornelia.
Descriptive. Falls of Niagara.
Bait Ullah the Shrine of Mecca.

Missionary. Christianity of necessity a missionary religion, because of the command of its Founder and its own nature. The Mission Staff of the Presidency.

Temperance. Personal aspects of the question. Legislation; its utility and morality.

Educational. The Universities and Schools: *Postal* and *Telegraphic Guides*, &c. &c.

Those yet unacquainted with the Almanack may know something of its character, and the hearty way in which it has hitherto been received, from the following :—

OPINION OF THE PRESS.

The Bombay Christian Almanack for 1886. published by the Bombay Tract and Book Society. Price, 8 annas. This annual maintains its reputation, and the many who look for it this year will not be disappointed. The Almanack (printed at the Caxton Press) has been brought out with much attractiveness, and contains a great deal of interesting matter, original and selected. The illustrations are uncommonly good.—*Bombay Guardian.*

Bombay Christian Almanac 1886. 8 *annas* This is a tastefully illustrated Annual which does credit to the enterprise of the Bombay Tract and Book Society. In addition to the ordinary contents of an Almanac it contains a number of carefully-selected extracts and short articles on subjects of general interest A number of pages are devoted to missionary statistics consisting of a descriptive list of the Principal Bombay Missionary, Religious, Benevolent and Educational Societies with statistics of their progress during the past year."—Purchasers are certainly given good value for their money.—*Christian College Magazine*, Feb. 1886.

Bombay Christian Almanac —The Bombay Tract Society has favoured us with a copy of the Bombay Christian Almanac for 1886 We do not see how so valuable and large a book can be sold for 8 annas a copy. Yet this is all that is asked for it. It is beautifully gotten up, splendidly illustrated, containing a good number of praise-worthy religious articles, a no mean missionary directory, a remarkably full guide to knowledge of all the different departments of Government service, political, judicial, postal, military, civil, telegraph, &c., &c., and a large number of advertisements. The Almanac is a very valuable book for any home or office. We commend it unstintedly.—*India Methodist Watchman.*

1885 —The Bombay Tract Society publishes an interesting and beautiful Almanack. "*The Bombay Christian Almanack*" (As. 8.). It is well printed and gives the usual and necessary information. It contains several full page engravings and smaller illustrations besides pleasantly written articles and extracts.—*Christian College Magazine, Madras.*

1884 —*The Bombay Christian Almanack.* We have been favoured with a copy of this excellent annual. It is most tastily and well-gotten up by the Bombay Book and Tract Society, and sold at 8 annas. It is full of such information as people should have concerning the Bombay Presidency, and contains in addition valuable political, educational, ecclesiastical, military, official, postal, and telegraph tables.—*India Methodist Watchman.*

The year 1884 draws rapidly on, but the Bombay Tract and Book Society have got a good start with their excellent annual. No less care and thoughtfulness have been given to the preparation of it this year, than in previous years. The present issue need not shrink from a comparison with any of its predecessors, which is saying much. The illustrations are capital. The Almanack itself contains the multiform information needed in this country, and is accompanied by well-selected matter of a more purely literary character. Missionary, Temperance, and Educational matters are treated in separate papers, by able pens. There are notices of the various Missionary and Religious Societies in the Bombay Presidency, and also of the Benevolent Institutions and Christian Educational Societies here. This handsome and useful work is sold at 8 annas a copy —*Bombay Guardian.*

1883.—We just received the *Bombay Christian Almanack* published by the Bombay Tract Society, an indispensable guide to the names of the Missionaries and principal helpers of the different Missions, as well as to the many benevolent institutions and agencies in India. It is finely illustrated and contains a great variety of information. —*Bombay Guardian.*

1882.—*The Bombay Christian Almanack.* —"This is a nicely got up Almanack, quarto size, containing 64 pages of useful information and many fine pictures. The frontispiece is a beautiful plate representing Eton College. It is published by the Bombay Tract and Book Society at the low price of eight annas, exclusive of postage."—*Progress.*

1882 —*The Bombay Christian Almanack* needs no passport from us. Every page contains valuable information, the portraits of the Royal Family take the lead, and the illustrations and well written "Papers on Comets, "David Livingstone," and other subjects, make the annual pleasant reading. It is only priced 8 annas, and the Almanack is worth five times its price.—*The East.*

1881.—*The Bombay Christian Almanack.* —"A copy of the above Almanack has been received We must pronounce it a marvel of cheapness, especially in a country like India. It is profusely illustrated, and besides numerous smaller ones, contains several full page illustrations We have "The Bridge of Sighs," which reminds us of the fair Queen of the Adriatic ever enthroned upon the waters; "Ahab and Jezebel confronted by Elijah," which deals worthily with that incident in the life of the prophet of fire; "To the Rescue," which is a spirited portrayal of help provided for a vessel in distress; "An Arab Story Teller" who recites some tales to a group of men busied with their pipes under the shelter of a tree; "Miss Weston's Address on board H. M. S. Vanguard," which is a sample of the noble work of that lady among the sailors of the Royal Navy; and "The Bengal Tiger," which is often the source of pecuniary hope to the coolies and the coveted foe of our bravest shikaris. But it must not be thought that the illustrations are the only excellent feature of the Almanack. It contains a mass of information concerning matters social, educational, political, and religious. In addition to these items we have many articles, some in prose and some in poetry, some original and some judiciously selected. We congratulate the compiler on the excellent way in which he has catered for the readers of Almanack literature. And we ask, why cannot Calcutta follow the example of Bombay?—*Star in the East.*

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VOL. XXXIII. New Series.—No 2. SATURDAY, JANUARY 8, 1887.

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WEEKLY REVIEW.

—Rev. Dr. Thoburn writes from Rome, N. Y., Nov. 18th :—

"Bros Fox, Stone, Allen, Munson and Miss Clark sail this week. Bro. McCoy sailed last week, Bro Bond a month ago. Bro. Gamble will sail in a month, and Bros. Startz and Dr. Lamattee about January 1st. Others may go in the interim."

—In our Epitome will be found, extracted and abridged from the *Times of India*, an account of the opening of a Mission Hospital at Oodeypore, by H. H. the Maharana. What is new is the handsome edifice in which patients are to be accommodated. Dr. Shepherd, of the U. P. Rajputana Mission, has been doing hospital work at Oodeypore for nine years, and during last year 34,971 patients were treated by him, an average of about 100 a day. Having succeeded in obtaining the needed funds, (chiefly from the Home Society) he has had the satisfaction of seeing a building erected in which forty beds would be available for in-door patients, and H. H. the Maharana of Oodeypore has done him the honour of opening it. The speech of His Highness will be read with special interest.

—Macaulay's prophecy about the New Zealander sitting upon the ruins of London bridge and meditating on the ruin of empires, reads a little odd now that we are told that the University of New Zealand has been adopted as an institution affiliated to the University of Cambridge. Perhaps Macaulay's idea was that by the time Great Britain should have come to naught, a new England would have sprung up at the antipodes. But already a new England has sprung up in New Zealand.

—At a recent dinner the gentleman presiding passionately entreated all fathers to send their sons to those schools only where lawn-tennis was a thing unknown and forbidden, inasmuch as lawn-tennis, if not discouraged, will in the end kill cricket, a manlier game. Have we reached a time when the chief question with regard to a school is, what game is played? In this connection we may mention that in some places the game of football is so played as to make it an exhibition, not of manliness but of *brutality*. The *N. Y. Independent* uses the strongest language in speaking of a game of football, played according to the Rugby Rules between eleven students of Yale University and eleven of Princeton.

"Under the Rugby rules the ball is hardly kicked from the beginning to the end of the game, but is seized and carried, and the effort of the players is by all possible violence to take the ball from the player who holds it. He can be caught and pounded with the fists, thrown on the ground and stamped on with all one's fury."

One of the players was severely injured and had to be carried off the ground. So intense was the rivalry that after the game whenever the men came together there was much ado to keep them from fighting.

—There is so much more that is good to be read than one can well overtake in these days, that we have excused ourselves from reading the details of Lord Colin Campbell's Divorce Case. From such notices as the following we infer that some revolting disclosures have been made by it. The *Independent* says :—

"If the King of Denmark's offence was so rank that it smelled to Heaven, it can be said of Lord Colin Campbell's only that it stinks to Hell. The scandal brought into the courts of London last week is the rottenest of all the rotten scandals that have besmirched the peerage of Great Britain within the past twelve months. Are there any household gods in England? May their wrath descend upon this lord. That he is the son of the Duke of Argyll and the brother of the Marquis of Lorne should not save him from being cast without the walls of the city to be the food of vultures."

—The Rev. Dr. Lansing, Am. U. P. missionary, who has been many years in Egypt, discusses in an American journal, the question: "Is a doctrinal reconciliation possible between Mohamadanism and Christianity?" Here is a quotation :—

"There is, perhaps, but little doubt that the most magnificent accessions yet to be made to Christianity are to come from the ranks of Islam—apparently so far from, yet really, of outsiders, perhaps the most near to, the kingdom of God. But, in view of present facts, it may perhaps be a matter of doubt whether these accessions will be made, not by the means used heretofore, but by the use of those means in precisely the same manner as heretofore, and otherwise unaided. Many things seem to indicate that a great political struggle will precede such accessions, but with this we have not now to do. May there not be, however, as preparatory to such accessions, a drawing nearer together of the two vast religious bodies on the great point of disagreement—namely, the Trinity? Very truly and significantly does Dr. Jessup say, 'It is impossible to determine whether Mohammed would not have led his followers directly into Christianity had he understood the meaning of the New Testament doctrine of the Trinity and the divinity of Christ.' Impossible to determine, still we think that is where he would have led them. But it was the corrupt and idolatrous form of that Christianity with which Mohammed came into contact, and which we have seen to have prevailed in Arabia at that time, that prevented him and his followers from being so led. And Islam's followers looking over the world to-day may see the same thing pursued to some extent on the part of a great sect of the Western Church, as well as native Christian churches in the East."

We have repeatedly written about the great difficulties placed in the way of a sincere religious enquirer, in the time of Mahomed, by the corruptions of Christianity. The Gospel was at that time sadly caricatured or completely obscured. Mahomed was able to lay hold upon considerable portions of revealed truth, but was stumbled by the idolatry which he saw rampant in the Greek and Latin churches. The Mahomedan woe or scourge set forth in the 9th chapter of Revelation, is introduced by these words: "I saw a star fall from heaven unto the earth, and to him was given the key of the bottomless pit." The star from heaven and the bottomless pit seem to imply that the origin of the system is partly celestial and partly from beneath; there were elements of truth as well as of error. It is the truth in it that has made it so formidable, relatively to the religions of the world; while the untruth in it arms it against Christianity.

—We learn from the *Bombay Catholic Examiner* that an earnest Catholic priest at Trowbridge, has set himself to demolish "the absurd pretensions of a certain class of Protestants" who have managed to persuade themselves that "they are of the same religion which flourished in England for 1000 years before the introduction of the heresies of the 16th century." We agree with our contemporary that those pretensions are absurd, but we suggest that the certain class of persons referred to, disown the name of Protestant. The truth that is professed by the Reformed churches of England, is the same that was held not by the dominant church of preceding centuries but by those who were persecuted, imprisoned, burned to death in those anterior times. Thus in the 11th ch. of Hebrews the ancient Church is traced down through those who were stoned, slain with the sword, and who wandered about in sheepskins and goatskins.

—A meeting of missionaries was held in Allahabad last month to consider certain rules with regard to grants in aid, proposed by the Government of the N. W. Provinces, especially one that would have excluded from aid schools that insist on giving religious instruction. We are astonished that the N. W. P. Government should have thought of such a thing. We cannot see what Government have to do with this question, so long as the secular instruction for which the grant is given is regularly imparted. The missionaries with one voice disapproved of the proposals, and a Memorial is to be presented to the Director.

—After all our Russian scares, and the alarm with which the progress of Russian railways in Asia has been received, it seems strange that we should now be invited to consider a plan of Overland Railway communication by which our terminus at Quetta and the Russian terminus 100 miles beyond Herat shall be joined by an Afghan railway to be built by the English. By this line passengers and mails from England would reach India, it is thought, in 7 or 8 days. We should be glad to see it built.

—With reference to the letter of "Christophilus" and his question, Is begging a sin? we think that there is a question that comes

before this, viz. Is a Christian justified in getting into debt? Is it right to borrow when a man is without any reasonable expectation of being able to repay the amount? If a man's income is not sufficient to support him, his getting into debt will only diminish the amount available for his support. Borrowing money under such circumstances is wrong and it is exceedingly foolish. It is contrary to the law of faith. Faith requires us to believe that our heavenly Father knows what things we have need of, and that he will not withhold them from us, if our reliance is upon him. He is as able to supply them now, as he ever will be. To go to a money-lender, is to give to the winds the promises of God, and, so far, gives the lie to our profession of faith. When a man contracts such obligations under the idea that he will have a claim upon his Christian friends for help, he deceives himself. A man who has poor health and is doing his best to earn a living without begging, may confidently look to God, who will put it into the heart of some brother with more means to help him. It is not a sin to beg; but, as a rule, it is not expedient. It is certainly the duty of those who have more than they really need to come to the help of the poorer, but the latter is not always competent to judge concerning the obligation of the former to assist him rather than others. The servant is responsible to the Master. The Psalmist says, "I have not seen the righteous forsaken or his seed begging bread." By the righteous he means those who trust in God while they serve him.

—JUST at nightfall, the last day of 1886, a fearful catastrophe occurred in the People's Park, Madras, where many thousands were gathered in connection with a Fair held annually in that place. Surrounding a space some 200 yards in diameter, booths were erected, and a fire suddenly broke out at two opposite points. A rush for the gates took place; a stream of people were entering at the same moment; many were thrown down blocking the way, and a great number were trampled to death and many burned. It is only five months since we heard of the great destruction of life at Tinnevelly, through the burning of a pendal theatre; but the loss of life has been far greater on the occasion now reported. More than 400 have perished, and many have been badly wounded and burned. There is two much reason to believe that the fire was kindled by incendiaries, for the sake of plunder. Some most barbarous attempts to plunder the persons of fugitive are reported. The report of Government on the Tinnevelly disaster has just been published, and it contains some excellent advice with regard to the precautions that should be observed when theatrical performances take place in combustible edifices. It would be more satisfactory if such precautions had been taken at this People's Fair. In the enclosure where the fire took place were some dancing saloons. As the escape of some *Nautch* women is mentioned, we conclude that these dancing saloons were for Natives.

—WE have the painful task of announcing the death of Mrs. Jeffries, wife of the Rev. E. Jeffries of the South India Conference, stationed at Mhow. Mrs. Jeffries was brought to Bombay about ten days before her decease, which took place last Monday, the 3rd inst., at 4 a. m. She had been suffering from liver and other disorders for more than two months. Up to the last, while consciousness remained, she freely testified to the all-sufficient grace of Christ and declared her entire submission to the divine will. We commend the bereaved husband and children to the sympathies and prayers of God's people.

—WE have much pleasure in mentioning the arrival of a missionary of the Established Church of Scotland in Bombay, the Rev. A. B. Wann. Mr. Melvin, the esteemed Principal of the General Assembly's Institution here, has been the only official representative of the Church of Scotland's Mission in Bombay, since the Rev. Mr. Bourquin left for Europe some years ago. Forty years ago there were two missionaries here.

—THE Week of Prayer has been well observed in Bombay. Daily meetings have been held in the Vernacular and in the English at the different churches. The number of those who realize the great importance of this season of united universal prayer, is not so great as we wish it were. There are some who are careful to secure the opportunity of attending these meetings, setting aside ordinary engagements, but there are many who are not. Still the number of attendants has ranged, we think, from 70 to 100. The Native meetings have been equally well attended. An earnest spirit of prayer appeared to prevail. The Earl and Countess of Aberdeen, who are now in Bombay, were present at one of the meetings.

—J. E. R. Next week.

—A FRIEND in Egutpoora writes: "You will be pleased to hear that the Christmas treat was a success here, and all who attended were well pleased at the manner in which it was conducted." This remark will do for some twenty or thirty similar festivals held in Western India in the Christmas holidays. We had the pleasure of attending several of these. Where all work *con amore* there is generally success. We are glad to learn that the friends at Egutpoora provided for the Volunteers there assembled, a Temperance Tent and a Coffee Shop.

—A CORRESPONDENT seems to have some doubt about the expediency of providing for the expense of these Christmas treats by putting collecting cards in the hands of the children. They are generally successful, but the thing is open to abuse. Native gentlemen have been stopped in the street by the children, asking them to contribute. This is certainly objectionable.

—WHAT shall be done to the man who receives Christmas Cards, charming to look at, with appropriate verses, from old and young, near and distant friends, and does not send any himself? Let him be called a churl or something else that is bad, and let him confess his delinquency, which he now does.

—A RECENT number of the *Word and Work* brought along with it the "*Roll Text Almanac for* 1887," a publication which we greatly value. We wish that every Christian had one in his room.

—L. R. J. has thrown himself heartily into the Temperance Crusade in Guzarat and the Concan, and we place among our Selections one of his articles contributed to the *Bombay Gazette*. The movement is penetrating the Portuguese territory at Damaun.

—THE Am. Marathi Mission meeting, mentioned in our last issue, was closed by a public procession in which about thirty Native Christians, members of various churches, took part. With singing and occasional addresses they went through the streets of the Native town to Back Bay, where they continued for some time giving Gospel addresses. They were unmolested from beginning to end.

NOTICES OF BOOKS AND REPORTS.

"SUPPLEMENT II. Daniel IX. 24-27." This publication consists chiefly of half a dozen folio sheets. We fear the writer has 666 on the brain. He has ransacked history to find this term of years, and of course he finds a good many. In the place where it occurs in Revelation, 666 is said to be the number of a name. The letters of the Greek alphabet were used for numerals, and sometimes a name was disguised by giving the total value of the letters. In the prophecy this is only one of many indications given of the person or power designated, and the application must be limited by this consideration. The word *Lateinos* was seen in the early centuries of our era to be one that spelt 666 and also met the other conditions. With reference to a letter on this subject in our Correspondence columns, we remark that the phrase '*E latiné basileia* (the Latin kingdom) fulfils the necessary conditions, and is in our opinion what is meant. The Latin phrase suggested is put out of court 1, by the fact that it is Latin and not Greek; 2, that many of the letters are treated as having no value; and 3, that the meaning would be a complete misnomer, giving us falsehood where we expect truth. We have briefly given our opinion, but decline entering into any discussion, as almost everything that can be said has been said a thousand times.

The Bombay Christian Almanac for 1887. Bombay Tract and Book Society. Caxton Printing Works. Price, 8 annas. We are glad to see the new issue of this Annual, and congratulate those who have had the labour of preparing it on the excellent appearance it makes. It is a very attractive volume, worthy to lie on any body's drawing-room table, or merchant's desk. The pictures are mostly new and are very pleasing. There is an excellent article by Mr. Alexander, Secretary Tract and Book Society, on the Spectroscope and Solar Physics, presenting briefly and perspicuously the results of recent solar investigation. We notice the information concerning religious societies in Calcutta and Madras, as a new feature, enabling us to see, at a glance, how much greater the mission force in those cities are than in Bombay, the largest of the three. There are some biographical articles, a good deal of religious matter, and the usual variety of information looked for in a publication like this.

"*Mr. Cotton's New India;*" Remarks on Ch. IX. By Behari Lal Chandra. The author of this pamphlet says it must be admitted that the author of New India "has an inveterate antipathy, scarcely disguised, against the Government, against Christianity, against Protestant Missionaries and

against Native converts." But apart from these and their influences, where is New India? Mr. Cotton is, we believe, a Positivist. People will be surprised to learn from him that the Senates of the Universities are "filled with Protestant missionaries and clergy!" Mr. Cotton also says that the failure of the Christian missionaries has been complete. In that case he might let them alone. The writer of this pamphlet addresses himself particularly to a refutation of some of the remarks made in disparagement of Native Christians, and he does it, we think, very effectively.

"*Ram Mohun Roy.*" Proceedings of a meeting in Calcutta, Sept. 27, 1886, in Calcutta. Fifty-three years after the death of Ram Mohun Roy, a public meeting was held in memory of him in Calcutta, and it was resolved to commemorate annually the day of his death. It is proposed to erect some suitable memorial of him.

"*The Indian Services.*" This pamphlet, issued by Mr. Dadabhai Naoroji, December 7th last, embodies the opinions of English statesmen regarding the employment of Natives, by Government, from 1833 downward. It has no doubt answered a useful purpose in preparing delegates for the meeting of the National Congress that has since taken place.

We are favoured with *The Gospel in All Lands*, Dec. What is a Sect? *On Guard*, Jan.

INTERNATIONAL BIBLE STUDY.

January 9.—*Gen.* 3: 1-19.—*G. T. Rom.* 5: 12.
See last Guardian.

January 16.—*Gen.* 4 : 3-16. *G. T. Gen.* 4 : 9.

The Scriptures give us illustrative pictures of the times before the deluge. In this chapter two sons of Adam and Eve are brought before us, Cain, the first born, and Abel the junior. They come before us as adults; we have no account of their childhood. The great question that presents itself, after we have read of the fall of man, is whether the sin of the parents is transmitted to the children? may human nature not recover itself in the succeeding generation? We find that the worship of God is kept up. There is apparently a place where the worshippers are accustomed to come together to render homage to God. On a certain day these two sons meet there. Cain brings fruits; perhaps flowers also. By this he acknowledges God as his sovereign; he renders tribute; but he brings no sacrifice, expressive of his need of propitiation. Abel is a shepherd and he brings of the firstlings of his flock; he offers up a lamb in sacrifice to God, declaring his sense of guilt and unworthiness, his sense of a need of reconciliation. Upon an altar dedicated to God, a bleeding lamb is placed. This means that the worshipper acknowledges that his own life is forfeited, on account of his sin; that God for the present accepts the death of the lamb as a propitiation, looking forward to the time when the seed of the woman would bruise the head of the serpent. In faith Abel offered a more excellent sacrifice, setting forth his reliance upon the promised Deliverer. There was then this great distinction between his worship and that of his elder brother. Cain acknowledges the sovereignty of God, and comes as a subject to his king; a sense of dependence is implied, and he probably expects protection from the Most High; but conspicuous in him is the self-justifying spirit. There was at bottom no doubt a feeling of bitterness toward God who had thrust his parents from Paradise, for a thing so trifling as the eating of a little fruit; the very spirit that had breathed in the words addressed by the serpent to Eve.

"The Lord had respect unto Abel and his offering, but unto Cain and his offering he had not respect." How this was manifested we cannot say. Immediately after we find God speaking to Cain. It may have been out of the invisible; there may have been the Shekinah, some symbol of the divine presence, a cloud, out of which proceeded the voice. Cain was very angry; not merely at the rejection of his offering, but because of the respect shown to Abel's offering. Cain thus becomes the type of the vast multitude who in all ages have raged against the children of God. How many this day are allowing the worst elements of their nature to be quickened into deadly activity, by the fact that some near relative is walking with God and is crowned with the benignity of heaven.

God saw the peril in which his recognition of Abel had placed his servant, and he condescended to remonstrate with Cain. "Why art thou wroth? why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin coucheth at the door; and unto thee shall be his desire, and thou shalt rule over him." Ambition was in the heart of Cain; he desired to be the ruler, and God points out to him that his fault is not irreparable. "There is forgiveness with thee, that thou mayest be feared." Let Cain imitate Abel; a sin-offering is procurable; a lamb lieth at the door. This looks as though the offerings were made in a temple; just beyond the door of it, a lamb might be found. Let Cain avail himself of the appointed means of propitiation, and be reconciled to God, and he and his brother would then be on amicable terms. But this did not suit the proud heart of Cain.

Later on, the brothers were in the field. The envious feeling in the heart of Cain gave him no rest until, with some weapon at hand, he slew his brother. This very feeling may possibly be in the heart of some that read these lines. They have bitterness because some one is walking in the light of God, whom they think not more worthy than themselves, and who perhaps is not worthier, but has learned to discard the idea of his own worthiness and to recognize his entire dependence on God. But you say, I have nothing of the Cain feeling; I would never take the life of a brother. Well, the law of society, the law of the state, the law of your enlightened conscience, all are against the natural expression of the bitterness of your heart, and you have learned to consume your own wrath.

Asked concerning his brother, he professes to know nothing. Am I my brother's keeper? He should have been; should have watched over him to protect him from all harm; as the elder brother, he should have had for him a kind of parental solicitude; should have particularly set him an example of piety and fidelity. But pride would only allow Self on the throne.

We begin to see now what the sin of Eve, in taking the forbidden fruit, really amounted to. It was the severance of man's connection with divine goodness, and the virtual acknowledgment of Satan's right to set aside the laws of God.

The blood of Abel cried to God from the ground. The earth made haste to drink that blood, and the air to absorb it, and soon no trace of it could have been found; but its cry had gone to God and would continue to sound in the ear of God, till the judgment-day. The curse of God in a modified form, comes forth against the murderer, for he has the everlasting consciousness that God knows all the facts. This paralyzing thought would be with him in all he should put his hand to. He goes forth a wanderer. He would not care to dwell where the wistful and reproachful eye of his mother could fall upon him.

Cain said, My punishment is greater than I can bear. Here his self-justifying spirit still speaks. His punishment, not his sin, is excessive. "It shall come to pass, that whosoever findeth me shall slay me." He thought lightly of Abel's life, but much of his own. God proclaims that if any slay Cain, sevenfold vengeance shall be taken of him. And a sign was appointed, intimating that God reserved his case for his own justice to deal with.

The Bombay Guardian.

SATURDAY, JANUARY 8, 1887.

HOPE THAT MAKETH NOT ASHAMED.

The little book entitled "Safety, Certainty and Enjoyment," has been kindly sent to us, by one who strongly objects to the judgment passed upon a portion of its contents by a correspondent of ours, in our issue of Dec. 4th. We have formerly spoken of this little book ourselves, but are not unwilling to give anew our opinion of it.

At the outset three classes are distinguished, viz. 1. The *saved* who *know* they are saved. 2. Those who are *not sure* of Salvation, but *anxious* to be so. 3. Those who are not only unsaved, but totally indifferent about it. Before making this classification, it would have been well if the author had told us what he understands by *salvation*. The Lord Jesus came to save his people from their sins. Sometimes salvation is connected with the act of faith in Christ: He that believeth hath eternal life. But even here, it is not—"he that hath once believed hath eternal life," but the present tense obtains in both clauses,—believeth; hath. But salvation is often spoken of as necessarily bound up with the continuance of faith. Now is salvation nearer than when we believed. We are saved by hope. We believe that we shall be saved through the grace of the Lord Jesus, in like manner as they. Work out your own salvation with fear and trembling. For a helmet, the

hope of salvation. That they may obtain the salvation in which is in Christ, with eternal glory. Heirs of salvation. He became the author of eternal salvation to all them that obey him. Kept by the power of God through faith unto salvation. Receiving the end of your faith, the salvation of your souls. He that endureth to the end shall be saved.

Believe in the Lord Jesus and thou shalt be saved, said Paul to the heathen gaoler at Philippi. The man believed, was presently baptized, and he and his family, believing in God, rejoiced greatly. He and they had lived in heathenism up to that hour, but they rejoiced that through the crucified and risen Saviour their past sins were blotted out and the Holy Spirit given to them to purify them and strengthen them and enable them to endure unto the end. Before them was the conflict of life, the opposition of the world, the evil habits and tendencies of their being, the fickleness of the human heart. But all this could not take away their joy. They had a Saviour who knew how to succour them and bring them off victorious in all seasons of temptation. The word of God was with them to keep them continually in mind of their weakness, ignorance and liability to fall, and to keep them continually looking unto Jesus. Hearing his voice and following him, no man and no devil would have power to pluck them from him. Whatever ground of distrust there might be in their own nature, was fully compensated by the assurance that Christ was made of God to them wisdom, righteousness, sanctification and redemption. His grace was sufficient for them and would continue to be so. He would save them by showing them the perils of the way, and by arming them with vigilance to note these and look to him for delivering grace.

The writer of the tract proceeds to *make clear*—1, the way of salvation; 2, the knowledge of salvation; 3, the joy of salvation To show us the way of salvation, he goes back to Exodus 13: 13 where the firstling of an ass is redeemed with a lamb. The young ass must be so redeemed or have its neck broken. When the lamb has been offered up first, the ass is free, goes righteously free. Yes and it continues as it was, an ass. There is no change of nature. Such illustrations are good to show some one feature of the subject, but as expositions of the subject they fail grievously.

The young convert is supposed to enquire,—Since I really distrust self and self-work, and wholly rely upon Christ and Christ's work, how is it that I have not the full certainty of my salvation? Replying to this, the writer of the tract refers the inquirer to 1 John 5: 13: "These things have I written unto you that believe on the name of the Son of God: that ye may know that ye have eternal life." We heartily agree with him that there is here a sufficient ground of confidence for the believer. Belief implies a present Christ equal to all the demands of our nature, equal to all the perils we may be exposed to. Eternal life implies the abiding presence of the Holy Spirit; for as many as are the children of God are led by the Spirit of God. This tract is very strong and very admirable in urging the convert to keep looking to Christ, to have no confidence save in Christ. But the important thing is, Do you look to Christ to keep you from present sin, or simply to keep the Father favourable to you, whether you sin or not. The all-important thing is to be looking to Christ for present deliverance; thus we are changed into the same image from glory to glory. If through carelessness or stress of temptation, the believer is overtaken by a fault, provision is made for his restoration and it is clearly pointed out in this same epistle of John. (2. 1, 2 and 5: 16.) But the tract we are noticing says: *Christ's work* and *your salvation* stand or fall together; *your walk* and *your enjoyment* stand or fall together. We do not think Christ's work for us can be separated from Christ's work in us, and as we read the first epistle of John, that idea runs all through it. Look at 1: 6, 2: 3-6; 24; 27-29; 3: 3; 5-10 and so on through all the chapters.

We have no doubt that there are some who hold the view, that sin does not separate the believer from Christ, who are yet careful to avail themselves of the grace of God to keep from sin. They practically regard sin as death and shun it as a man shuns death But we have also no doubt that there are those to whom the doctrine that "once in Christ is safe for ever" is a snare. It is very pleasant to some to think that sin merely militates against their own enjoyment, and does not affect their union with Christ. It is a perilous doctrine, and implies, we are persuaded a misconception of the teaching of the Bible. The kingdom of God is righteousness, peace and joy, in the Holy Ghost.

THE WORLD'S ASYLUM.

ONCE a year, on the last Thursday of November, the churches in the United States, 40 or 50,000 in number, are opened and generally filled, that all may unite in praising God for the various blessings received during the year. This is the 'harvest home' or Feast of tabernacles for the American people. On this occasion the minister delivers an appropriate sermon, reciting the various distinguishing mercies of the year. One of these discourses, delivered by the Rev. Dr. C. S. Robinson, New York, is reported in the *N. Y. Evangelist*. It is entitled "The World's Asylum," and in it the United States is viewed as a country providentially prepared as a kind of city of refuge for the emigrants of all the world, the desire of all nations. There is much that goes to support this view, and there are some things that militate against it, such as the attitude of California towards the Chinese, and the social discrimination with regard to the coloured people, which however is happily wearing away. We have yet to look forward to the Kingdom promised in the 72nd Psalm, in which the poor of the people shall have judgment, the children of the needy be saved, and the oppressor be broken in pieces. At the same time the people of the United States have been marvellously blest of God, and nothing would better become them than a spirit of thankfulness and an earnest desire to give expression to this in all manner of good works. We are struck with the following paragraphs in Dr. Robinson's discourse. The feeling here embodied is one that finds a response in the hearts of the Christian people of America, generally:

"It is worth while to consider the conserving power of a divine purpose in this republic from its very beginning.

"We ought to have learned long ago that the All-wise Sovereign of this world is wont to raise up specific instruments for the accomplishment of specific ends. And when once the purpose has been embodied in the instrument, the purpose preserves the instrument from all disintegration or decay until the end is attained. Just as when the future oak is encased in the present acorn, the acorn is kept alive by the undeveloped germ it holds; so sometimes in the human organism God places one of His magnificent decrees, and then the living divinity of the decree preserves the organism from death through all the changes which seem to us so palpably to threaten it

"It makes no difference how slight the organic form is, nor how long the years may be, the purpose is immortal. History has made plain that more than once has an Almighty undertaking been entrusted to an otherwise insignificant man; and for the time being the life of such a man is as good as charmed; he is evermore immortal till his work is finished. Shut him up in a hostile city, and he will come down the wall in a basket. Put his feet in the stocks of an inner prison, and an earthquake will open the doors to set him free. Shipwreck him for a day and night in the deep, and he will float safe to land. Sting him with a viper's fang, and he will shake his hand clear of the venom. Never, till that man, whoever he is, has completed his ordered course, will he be permitted to think the time of his departure is at hand.

"All this is as true of nations as it is of acorns or individual men. And here is the point at which the application becomes apparent. Our experience is touched, and the lesson is easy. God has raised up, spared, and defended this nation of ours for the sake of a vast purpose of His own with which it has all along been charged. That purpose has influenced the past annals and palpably shaped them. It is what gives promise of a worthy future now. Our differences will be reconciled, our views will be harmonized, our sins will be swept away, our old offenders will vanish in the shadows from the places of power they misused; anything and everything will be done to confirm the stability and increase the strength of the Republic. For it holds an undischarged errand of Jehovah in its heart and the errand will keep it alive until its end is attained."

It would perhaps be well for the American people to call to mind that "to whom much is given of them shall much be expected." Our responsibility is as our eminence. Ancient Israel was singularly favoured of God, and through many national vicissitudes the Jews clung to the idea that God designed to make them the regenerating power among nations. During a laborious and trying ministry of forty years, Jeremiah sought to make them understand that according to the brightness of the destiny set before them, was the peril of expecting it in any other than God's way. If they would be God's providential people they must consent in all things to be guided by him. But they would not be guided by him. They looked upon their bright destiny as inalienable, and made it the occasion of self-exaltation and self-trust. And they looked upon Jeremiah, God's faithful ambassador among them, as the enemy of the country, no better than a traitor, because he told them of impending judgment and national ruin. God had to destroy them as a nation, and make them over to a Babylonian monarch to be distributed as serfs throughout his empire. When they were thus thoroughly crushed, and no hope of restoration appeared anywhere, when they

were like the bones of a dead army strewn in a valley, then God effected their restoration. Five centuries go by, and when they began to look for the Messiah that should give them pre-eminence among all nations, came the Romans and took away their independence. Still they hope; but after all, it is not the nation that is made Queen among the nations, but a little company of excommunicated, despised and persecuted Christians that God uses to accomplish his purpose of making known the Gospel among the nations, tribes and tongues of earth. Said Jesus, the divinely-anointed Deliverer: "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." This was fulfilled in Jesus, but it was also true of the nation of the Jews.

The promise that in the seed of Abraham shall all the nations of the world be blessed, given four thousand years ago, still waits for its fulfilment, though attested now throughout the world by many signs. It is not Utopia among the nations, a modern Palestine flowing with milk and honey, a heaven-favoured nation that the world wants to see; it is not a Country of Refuge, a World's Asylum that the age demands; but it is a Gospel made intelligible simultaneously to all nations, tribes and tongues, Gentile and Jewish, Christian and non-Christian, a Gospel enabling all to see Christ upon the throne and to receive his all-sufficient grace in their hearts. "The Lord alone shall be exalted in that day." "The day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up, and he shall be brought low." (Isaiah 2.) And this is as true of nations as of individuals.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

Sir,—In October 1883, Bishop Lightfoot of Durham published some remarks, conveying his opinion on the results of the contact of Christianity with Buddhism.

These were taken up, and his opinion on certain points challenged in the *Times*. He then wrote a disclaimer, showing that there had been no intention in his remarks to prove that the contact of Christianity with Buddhism had quickened the latter power in the countries to which he particularly referred.

Taking some interest in the subject, and being under the impression that the learned Bishop's disclaimer had been unnecessary, inasmuch as the contact of Christianity with Buddhism in other countries—I refer to these bordering on India,—*had* quickened the latter power, and led the followers of Gautama into rival activities, I wrote to my friend the gifted Moravain missionary of Pu on the point. His reply on a subject, which must be of interest to many besides myself having at heart the extension of Christ's Kingdom in those regions, is so valuable, that I venture to forward it for publication in your columns.

I am, Sir,
Yours very faithfully,
U.

[*Extract from letter referred to in the above.*]

For my own part I am very much inclined to agree with the opinion of the learned Bishop Lightfoot of Durham. That is to say I do not expect an outbreak of a new form of Buddhism in India; as the Buddhism, *i. e.* the Lamaism of nowadays, has no propagating vigour at all.

I can only judge from what I went through myself in Lahaul Here in Busaki and in Ladak were it the case that the Lamaism of Thibet—quite a different thing to the original Buddhism, and the Buddhism of Ceylon, Siam, &c.,—had any strength for propagation then at the least it might be expected to hold its own against Hinduism and Islamism on its own borders. Whereas, one sees in Lahaul where Hinduism is in contact with Lamaism, that Hinduism is increasing, while Lamaism is on the decline. At any rate the Buddhists in Lahaul keep caste as strictly or even more so than the Hindus. But no Hindu of Kala thinks of worshiping Buddha, or any other Buddhist saint. The same is to be observed in Pu.

The Buddhists worship Buddha and their other saints, but besides these they stand to the rites of the pre-Buddhistic religion (the Bon religion) and pretend too to be Hindoos keeping caste, not eating cows and so on.

A very instructive incident I met with in Leh. There one finds Buddhism, Hinduism and Islam contending each with the other. I was only there 2 months, but it was quite enough for me to gain the impression that Islam was the conquering power. Hinduism stands firmly, while the loser is always Buddhism.

I knew of many instances where Buddhists became Mussulmans, but not one where a Mussulman has become a Buddhist. Of course the reason why Buddhists change their religion was in no case based on conviction of the superiority of the other religion, but the change was only made for pecuniary advantage.

Even one of the most learned Lamas is Ladak, and a man of great influence, by living for some years in Kashmir near the Maharajah returned thence, still a Buddhist, but in addition thereto a converted Hindu in respect of Caste.

From this you will understand that I do not regard Lamaism as a propagating Religion nowadays. Regarding the Spiritualism in India and in Europe, as well as the very many unbelievers in Germany who take refuge in Buddhism, I will limit myself to saying these form no signs of vigour in Buddhism itself. Buddhism does not seek these men.

But I do not think I am sorry in applying here the words of our Lord,—"Wheresoever the carcase is there will the eagles be gathered together." The carcase does not come to the eagles, but the eagles to the carcase, because the man with a distaste for the Word of of Life likes the *haut gout* of Buddhism the best.

The contest between Buddhism and Christianity is quite a different matter. My inability to express myself in clear English rather than want of time must be my plea for preventing my going more deeply into the question. But I hope what I have to say may suffice.

You will not find the real power of Buddhism in the aggressive but in the defensive. And that is why whenever decisive work has to deal with Buddhism the labour is very hard.

I am unable from my own experience to compare Hinduism or Islamism with practical Buddhism, but so far as I can judge, there exists no religion so destitute of an uprightness, so characterless and unprincipled as Lamaism. First the so-highly-praised doctrine of tolerance is the best proof of this.

Lamaism is quite ready and prepared should circumstances require it to make a compromise with Hinduism, even with Islam, indeed even to accept Jesus Christ as one of their own Saints, so long as Christianity does not offend them.

That is the negative characteristic of Buddhism with which we have to deal.

Consequently the positive side of it consists in this that the truth is, no other Religion is so closely woven into a system as is Buddhism.

The instincts of Buddhism, Hinduism and Islam quarrelling with each other, so long as they are left to themselves, are immediately united together against Christianity, as were Herod and Pilate. And in its system of defence I am sure Buddhism with its popery and its thorough untruthfulness is the strongest of the three.

But considering the characteristics of Buddhism, I do not expect a propagation of Buddhism beyond its present limits. In contact with the truth of Christianity it will certainly strive hard for its life, and hold its place as long as possible and under these circumstances it develops also signs of a kind of revival in rebuilding monasteries, erecting new houses and so on.

But beyond its boundaries I do not expect to see Buddhism spread, unless by Christians becoming Buddhists. But this kind of Buddhism, I must say, is in its foundation and character quite different to Buddhism proper.

The Buddhism with which we have to deal is the night before the day sets in. The recently constructed European-Buddhism is the Night after the Day has gone. For this kind there is no hope, and no promise, but the wrath of the True and Faithful witness.

W.

22nd August, 1886.

The Number of the Beast.

Sir,—The following passage occurs in the Revelation:—"He that hath wisdom let him count the number of the beast; it is the number of a man; and his number is six hundred and three score and six." Now if we take the Hebrew word Romiith, which being feminine may mean the Roman woman or Roman Empire, it will be found that the total value of the letters according to the Hebrew notation makes up exactly 666. Next the Greek word Lateinos, 'the Latin man' makes up exactly 666 according to the value of the letters in the Greek notation. Finally, the Latin phrase Vicarius generalis Dei in terris, the Vicar-general of God on earth, according to the Latin notation makes exactly 666. This indicates that the Beast means the Roman Church or Pope.

Student.

Is Begging a Sin?

Sir,—I am an Indian Christian converted from Hinduism some ten years ago. I am employed as a Catechist. My pay as a Catechist is not sufficient for my maintenance. One of the main reasons of this is my sickness. I am a consumptive, and often subject to attacks of bleeding from the lungs; and yet I am not dying soon. I drag on an unenviable existence on account of my bodily sufferings. I am not a slave to any bad habits such as smoking, snuff, drinking, &c. I am perfectly free from all the abovementioned habits; and I also try to be as frugal in point of food and dress, as it is possible for me to be in my present state of health. Therefore my poverty is not caused by my evil habits or extravagance. The sole cause is that my pay is always insufficient to cover my expenses. Therefore I am now in debt. I do not know any way to extricate myself from debt except having recourse to begging. I do not seek to amass wealth for its own sake. If I can get as much as is sufficient for my maintenance I do not want one pie more. But, as my pay does not cover my expenses, every month my debts are increasing; and as I cannot get an increase of pay from the Mission, after much prayer to God, it occurred to me that there is no way to get out of debt and disgrace except through the smaller disgrace of begging. I have relatives and friends among my unconverted

castemen, who are rich enough to help me to discharge my debts and disposed to help me if I only ask them to do so. And although I am often tempted to ask them I am restrained from the conviction, that if I do so, it will be a stumbling-block to them.

Now, it is a well-known fact that missionary societies collect money by begging. There may be many other ways; but this is one of them, the soliciting of subscriptions. So, if I beg on a small scale from Christians only, as they do on a grand scale, I will be only following a respectable precedent.

Again, I asked myself whether begging is against Scriptures. There, I found our Lord giving us directions how to give alms to the poor. This shows that it is allowable for the poor to beg. Our Lord again says, "Give to him that asketh thee, and from him that would borrow of thee, turn not thou away." This shows that it is no sin for a poor man to come to beg of a rich man, and that it is not right for the rich man to withhold what he can spare, from his poor brother. The Apostle James in his epistle again says, "If a brother or sister be naked or destitute of daily bread and one of you say unto them, depart in peace, be ye filled, and warmed, notwithstanding ye give them not those things which are needful to the body, what doth it profit?" From this also it is plain that a needy brother has a claim upon his more fortunate brother which he cannot shake off. John, the beloved Apostle, says in his epistle "Whoso hath this world's good, and seeth his brother have need, and shutteth his bowels of compassion from him, how dwelleth the love of God in him?"

Now, dear sir, what do you think? Is it a sin for a Christian to beg from his richer brethren what he needs? I know, that begging is considered a disgraceful thing; and beggars are treated with the greatest contempt. But a Christian, I think, must be dead to the contempt and ridicule of the world. The world will honour a man who has amassed a great fortune by swindling or gambling or even stealing, only if it has been done secretly. I think begging is less objectionable in a moral point of view than the above mentioned acts. When I defend begging, I wish it to be understood, that I do not say that begging as a profession is to be encouraged or tolerated in the least. What I mean is simply this; if a man who is a Christian and who wishes to act according to the will of God in all things, finds it impossible to support himself and his family through some misfortune or other he has a right to go to his brethren in the Lord and ask their help; and they have no right to deny them their help whatever is in their power to give.

Yours truly in Christ.
CHRISTOPHILUS.

27th December, 1886.

NOTICES.

BAPTIST CHURCH, BELLASIS ROAD.

(Opposite the Byculla Club.)
Pastor—Rev. William Bell, M. A.
Sunday Services at 11 A. M. and 6. P. M.

FREE CHURCH.—ESPLANADE.

Pastor—The Rev. John Forgan.
Sabbath Services, 11 A. M. and 6 P. M.

AMBROLI FREE CHURCH.

GIRGAUM BACK ROAD—English Service, 7-30 a. m. Marathi Service, 4 p. m.

METHODIST EPISCOPAL CHURCH.

APOLLO ST., FORT.—Rev. C. R. Thoburn, Pastor. Sunday-school 9-30 a. m. Morning Sermon, 11 a. m. Evening Sermon, 6 p. m.

GRANT ROAD—Rev. J. S. Stone, M. D., Pastor. Services: Sundays, 11 a m. and 6 p. m. Prayer-meeting Wednesday, 7-45 p.m. Sunday-school, 9-30 a. m.

MAZAGON—Church services: Sundays 11 a. m. and 6 p. m. Prayer-meeting: Wednesday, 7-45 p. m. Sunday-school, 9-30 a. m.

VERNACULAR SERVICES at Grant Road Church, 7-30 a. m. and 4 p. m. Sunday-school, 3 p. m. At Apollo St. Hall, 3 30 p. m.

SEAMEN'S REST.

SERVICES every evening in the week except Wednesday at 7-30 o'clock. On Thursday evening a Gospel Tea-meeting is held. The readers of the *Guardian* are invited to take part in this mission work.

THE CHILDREN'S SCRIPTURE UNION.

THE Monthly Meeting, in connection with the above Union, will be held on Saturday, the 15th inst., at The Lodge, Girgaum, at 5 o'clock. All children and young people, (especially members) are asked to be present, as this will be the first Meeting in the New Year.

Any one requiring Cards of Membership, Magazines, or any information concerning this Union may apply to

(MISS) E M. CRITTALL,
Honorary Secretary.

The Lodge, Girgaum, Jan. 1887.

AN APOLOGY.

WE were rebuked the other day for not sending our Collecting-Book to a friend. We were not aware that it was wanted at the time. We wish to send it only to those who are glad to help this very important and difficult work. Any who wish to assist us may give us the same rebuke, and we shall willingly send the book.

THE LADY SUPERINTENDENT,
HOME OF HOPE.

Epitome of News.

SATURDAY, JANUARY 1.

—*N. Y. Evangelist:* During the month of October, the New York Society for the Suppression of Vice did good work. Through its efforts twenty-four arrests were made, five gambling saloons were raided, 228 lottery tickets and 24,000 objectionable prints were seized. In that month the Society secured twenty-one convictions. It has thirty-five other cases pending before the Grand Jury.

The First Ward of the city of New York covers about 150 acres and has a population of 20,000, with 335 drinking saloons. In that ward there is one saloon for every 58 or 59 people, one school for every 6,600, and one church for the entire population. Actual examinations in New York and other cities proves that saloons increase in proportion as a district increases in poverty and *vice versa*.

—*Times of India;* Madras, Dec. 31: A calamitous fire occurred this evening in the People's Park Fair. The electric light being out of order, the fair was illuminated by kerosine lamps. Shortly after six two bazaars on opposite sides of the band-stand enclosure caught fire. The enclosure was crowded with visitors. A panic ensued. Several hundreds were killed and wounded by the fire and crushing. The engines at hand in the Park were slow in getting to work. The fire was quickly subdued by the soldiers and the police.

—Replying to a letter from an English correspondent M. Pasteur writes as follows:—"You ask me my opinion on the subject of vivisection. Such a question does not admit of discussion. I should condemn as much as the most sensitive woman barbarity in vivisection. But who is the man of science, worthy of the name, against whom such a charge of barbarity could be brought? Meantime, to shed tears over the death of a few rabbits when the object is to save the life of a human being, to make a matter of sentiment about the sacrifice of a few sheep in order to save hundreds of thousands of sheep and men, it is only the insensate who could so act."

—*Times of India;* Oodeypore, Dec. 28: His Highness the Maharana opened the New Mission Hospital to-day at 11-30 a. m. in the presence of an assembly of European ladies and gentlemen. Some of the principal nobles and officials of the State were also present and added to the brilliance of the occasion A square evergreen porch was erected just at the entrance, which served as a waiting-room for European ladies and gentlemen, and other distinguished visitors. The usual *red* cloth was also spread from the outer gate to the entrance of the hall His Highness, who was accompanied by Colonel Walter, the Resident, was received on arrival by Dr. Shepherd and other representatives of the Mission (Rev. William Robb of Nusseerabad and Dr. James Gray of Ajmere). After a short introduction, his Highness and the Resident were conducted through the evergreen porch to the verandah, where Dr. Shepherd presented his Highness with a silver key, and requested him to open the door of the hall. On opening the door his Highness and the Resident were conducted to their seats at the upper end of the hall, the Resident occupying the seat on the left of his Highness. Two rows of seats were also arranged parallel to each of the side walls. Those on the right of his Highness were occupied by the Durbar nobles and officials, while on the left of the Resident sat the European ladies and gentlemen. When all were seated, Rev. Mr. Robb rose to pray, and with him rose the whole assembly, including his Highness, and remained standing while the prayer lasted. The prayer was in Hindustani, and ended with the Lord's Prayer. At the conclusion of the prayer, when all had resumed their seats, the Dewan read an address in Hindustani. The following is an abstract of what he said:—

Colonel Walter, Representatives of the Mission, Ladies and Gentlemen,—I feel great pleasure in declaring this fine new hospital open. I am specially gratified at being asked to give permission to call this hospital by my name, an honour I decline with thanks; being of opinion that, as this institution owes its existence solely to the indefatigable and conscientious labours of Dr. James Shepherd, it is but just that the worthy doctor's name should be associated with the hospital. I have done nothing save allotting a plot of ground for the purpose. I would be much pleased if you agree with me, gentlemen, when I propose that this hospital be named "Shepherd Mission Hospital, Oodeypore." My best wishes are for the prosperity of the institution, which has for its aim an object the physical well-being of my subjects. I hope that the benefits of this charitable institution will be spread far and wide, which it is in every way so well fitted to bestow; and I desire to offer my best thanks not only to Dr. Shepherd, but to all those who have contributed so liberally towards the construction of this hospital. I now declare the hospital open for the use of the public.

At the conclusion of the address, Dr. Shepherd read a long address in Hindustani thanking his Highness for thus graciously consenting to open the hospital. In the course of his address, Dr. Shepherd made a touching allusion to his mother, to whom, he said, he was so much indebted for his moral training, and his sympathy for the poor was only an outcome of her loving and wise teaching. He also dwelt on the duties of a king, and said that nothing so endeared a ruler to his subjects

as his anxiety to provide for their physical well-being. This his Highness has admirably done by his permission to erect this hospital. He has also the satisfaction to say that during the past year 34,971 patients were treated by him. He need not dwell on what had been done in the Mission Hospital, during its nine years' existence in Oodeypore for the general public, and especially the poor would speak for themselves. He gave a brief account of his career in Oodeypure, and said that, ever since he set foot in his Highness's capital nothing had engrossed his attention so much as the construction of a suitable hospital where everybody could obtain relief. This new hospital had the advantage of thorough ventilation, the first requisite for health. He again thanked his Highness, as well as all those who had so liberally and willingly assisted him in his undertaking. He offered his best thanks to Colonel Walter for the material assistance the worthy Colonel has rendered him from time to time.

—*Reis and Rayat:* To whatever criticism of detail it may be open, the British Raj is—now at any rate—a political necessity for India. It might be extravagant to say that, without it, there can be no security of life—no protection of property in the country. It may, with better truth, be urged that when it came into existence in India there was little or none. If any fact is more patent than all others in the history of India, it is the invasions from without, and depredations from within, during the later period of the Moghul rule, when the sceptre of Akbar and Aurangzeb fell into weaker hands, and when the imperial authority could hardly be maintained even in the provinces around the capital.

—A telegram from London to the *Pioneer* declares that there is now no doubt that the Czar shot Count Rentern, his aide-de-camp, as he was reported to have done by the Vienna correspondent of the *Daily Chronicle*. Many reports are being circulated to the effect that his Majesty is mentally deranged, and it is even hinted that a Regency is probable.

Monday, January 3.

—*Times of India:* On the first day of the New Year we, in common with all the journals in India, published a remarkable letter, signed by the Countess of Dufferin, as Lady President of the National Association for Supplying Female Medical Aid to the Women of India. Lady Dufferin tells us that the movement has the well-known sympathy of the Queen-Empress, and she suggests that some special effort should be made in honour of her Imperial Majesty's Jubilee to carry out the objects which the National Association is designed to promote, so as to confer a substantial benefit upon those Indian women "in whose sufferings the Queen takes so great and personal an interest."

—Among those who have just received the distinction of C. I. E. are Mr. Kipling, Mr. Kielhorn and Mr. P. H. Cama.

—H. H. the Maharao Rajah of Cutch has been pleased to give Rs. 1,000 towards defraying the costs of the English translation of the Mahabharata by Baboo Pratapa Chandra Roy of Calcutta.

Tuesday, January 4.

—*Times of India:* On Christmas Day Surgeon-Major Anderson, head of the Bombay Veterinary Department and a very well-known sportsman, was travelling to Rajkote on his regular tour of inspection. A number of natives accompanied his party, and altogether there were four bullock dhumnies Between Wankaneer and Rajkote the first dhumny was stopped by a band of sixteen Mekranis.

They wounded and then bound Mr. Anderson, plundered him of his money (Rs. 300) uniform, &c., and let him go on condition that he would exert himself to get the children of the leader, in custody at Junagurh, restored to him.

—Reuter's telegram from Sydney says:—The Executive have decided that six of the nine young men upon whom sentence of death was recently passed for having outraged a servant-girl in the suburbs of Sydney shall be hanged. The remaining three are to be imprisoned for life.

—The yacht *Sunbeam* is now in Bombay harbour.

—The *Catholic Missions*, a German monthly publication, publishes a letter from Father Damian, the missionary priest in the leper settlement at Molokai, which contains the following passage:—

For about twenty years our most distinguished physicians tried every possible means to master this dreadful disease; but all their efforts failed to check the spread of the distemper. About three years ago a white man was seized with leprosy. Being very wealthy, he preferred to go to Japan rather than to submit to a lifelong exile in Molokai. In Japan he continned for two years a course of hydropathic treatment under Dr. Goto. He returned hither, accompanied by the son of Dr. Goto. with every appearance of a perfect cure. About the end of last year the Health Committee resolved to introduce under the supervision of Dr. Goto, the Japanese treatment into the leper hospital, which is in the charge of Franciscan Sisters at Kakaako near Honolulu. Already then I felt inclined to go to Honolulu to consult Dr. Goto about the disease, which had already made havoc with one of my ears. At that time, however, my superiors did not consider the step advisable. Last July, however, I had occasion to personally satisfy myself of the success which had attended the treatment in question in the hospital of the Sisters at Kakaako, and to carefully observe its method, which consists in this:—Every day the leper has to take two baths in hot water in which a certain quantity of Japanese medicine has been dissolved. After every meal he has to take a small pill, and an hour later an ounce of tea prepared from the bark of a Japanese tree. This is the whole treatment. Both young Dr. Goto and the white patient, of whom I made mention above, have assured me that in Japan many a leper has been completely cured by this treatment. Whatever truth there be in this statement, I must own that the improvement during these six months in the condition of many lepers whose illness was already in a very developed state has been simply marvellous.

—J. M. M. in the *Bombay Gazette:* Some of the critics seem to feel themselves bound to speak well of Lord Tennyson's new poem—"Locksley Hall: Sixty Years after"—but I think all sincere admirers of Tennyson must regret that it was ever written. It is a wonderful piece of work, no doubt, for a man who long ago passed the age at which it was considered possible for any one to write decent poetry. There is no want of fire or music in the lines in which the hero of the earlier poem, now grown old, denounces the shams, the follies, and the vices of modern society; and certainly the veil has never been torn away more rudely, even by the most brutal of those Realists whom Tennyson so fiercely censures, from the seamy side of social progress. But the artistic fault of the poem is that it destroys the charm of "Locksley Hall." The best advice that could be given to the rising generation—only they would be sure not to follow it—would be to leave unread the doleful commentary of "Sixty years after" on the failure of the prophecies in the earlier poem, if they wish to understand and come under the influence of the spirit which fascinated Tennyson's contemporaries.

—*Bombay Gazette:* Telegrams received in Bombay from Colombo speak of a determined resistance on the part of the Padroadist congregations to the endeavour by the Rev. Dr. Dalgado, the Vicar-General, to put in operation the provisions of the recent Concordat. The partizans of the Padroado allege that Dr. Dalgado has turned Propagandist, and the other clergy have forbidden him holding service in their churches, which are all closed.

Wednesday, January 5.

—*Liberal & New Dispensation:* Before the ports of Japan were opened a few years ago to the Christian nations of the world, there were only eleven drinks known in the country; now, the *Pall Mall Gazette* says, there are more than two hundred, and many vices peculiar to highly civilized nations are becoming common. As Japan has taken to imitation with a vengeance, it is no wonder that the bottle should be worshipped even before Christ.

—*Free Ch. Monthly:* Mr. Park, Rosemary Street Church, Belfast, has been appointed Convener of the Irish Presbyterian Foreign Mission Committee, in succession to the late lamented Dr. Fleming Stevenson. The new professors in the Assembly's Colleges are Dr. Petticrew and the Rev. Archibald Robinson—the two chief opponents of the organ movement.

—The Rev. John Neald, B. A., of St. John's College, Cambridge, has offered himself to the Church Missionary Society for Mid-China, and will go out entirely at his own charges.

—*Times of India*, on the Madras fires: Our telegrams tell us that the whole native population is in a state of great excitement, and all kinds of rumours as to the cause of the fire and the treatment of the dead and injured are current in the bazaar. We also learn that Dr. Miller, the well known principal of the Christian College, has addressed a long letter to the *Madras Mail* asserting that from a personal observation of the suspicious actions of natives on the night of the fire, he is convinced that the catastrophe was the result of a preconcerted scheme. His evidence and that of others will be carefully studied later on.

H M. has sent a message of sympathy.

—Ten months ago a man named Paine, who lived in New York in penury and wretchedness, died from the effects of an accident. A singular discovery has now been made. In a dispute about a small property which Paine had left, a witness has testified that nineteen years ago Paine gave him a bundle wrapped in a cotton handkerchief, and asked him to take care of it for him. On only one occasion since had Paine asked if his parcel was safe. The witness had not examined it, because he supposed it to contain manuscripts, the product of Paine's pen. On learning this the Court required the production of the parcel and when opened it was found to contain 356,750 dols. when (upwards of £70,000) in good bank-notes, besides other securities to a very large amount, the value of which cannot be stated immediately because of the lapse of time since they were issued.

—*Overland Mail:* December 17: Seventeen prisoners convicted of taking part in the Belfast riots have been sentenced at the Ulster Assizes to terms of imprisonment varying from seven years' penal servitude to three months' hard labour.

The London correspondent of the *Manchester Guardian* hears "that the commercial treaty between France and China regulating the trade between Tonquin and China, which was signed in March last, has been refused ratification by the French Government. It will be remembered that M. Coquordan, formerly one of the principal officials in the Ministry of Commerce, was appointed Minister to China especially to negotiate this treaty. The main objection to it is that it wholly prohibits the trade in opium from which it was confidently anticipated a large revenue would be derived.

—The *Subodh Patrika* considers it a matter of much rejoicing that Dewan Bahadoor

Raghunathrao has taken charge of the Holkar's affairs as Dewan.

—We have the pleasure to acknowledge receipt of the following: *The Indian Railway Travellers' Guide*, for January. Published at the *Bombay Gazette* Office. Price, 8 annas. *The G. I P. R. Co.'s Monthly Guide.* January. Price, one anna.

Thursday January 6.

—*Times of India:* Lieutenant R. Carter, Adjutant 28th Regiment, Bombay Native Infantry, while travelling by the mail train of the B. B. and C I. Railway from Bombay to Baroda, on the night of the 3rd instant, met with a fatal accident on the line. It appears that after the train had left the Bassein station Lieutenant Carter got on to the foot-board of the carriage in which he was seated and passed and repassed several of the carriages walking along the foot-boards in company with a friend of his, who is a midshipman of the s. s. *Bacchante* While thus engaged Lieutenant Carter was caught by the superstructure of an iron bridge between the Verar and Sopala stations and was knocked down into the creek. Mr. Elliot, of Baroda, who was travelling by the train, on hearing of the accident, got down at Ralghar and lorried back to Bassein to enquire as to what had become of Lieutentant Carter. Mr Elliot could discover no trace of Lieutenant Carter during the night; but on the following morning the unfortunate officer's body was found floating down the creek and was recovered with the assistance of Mr. Wharton, the permanent way inspector. The deceased's head and legs were found seriously injured, and it is believed that death was almost instantaneous.

—The Right Honourable the Governor in Council has been pleased to nominate the following gentlemen to be Fellows of the University of Bombay:—

Vaman Shivaram Apte, Esq., M.A. H. Batty, Esq. M.A. Mirza Abbas Ali Beg, Esq., B.A. Bhalchandra Krishna Bhatawadekar, Esq., L.M. Reverend A. G. Cane, M.A. Narayan Ganesh Chandavarkar, Esq., B A., LL B. Professor James Darmesteter J. F Gonsalves, Esq., L M. B. M. Malabari, Esq. Colonel W. Merriman, R. E. Jivanji Jamsedji Modi, Esq., B.A. Gokuldas Kahandas Parukh, Esq, B.A., LL.B. Dastur Darasha Pestonji Sanjana, Esq., B.A. Reverend R. Scott, M.A. R. N. Sterndale, Esq. Fardunji Kuvarji Tarapurwala, Esq, B.A., L.C.E.

—An English temperance paper points out that the liquor-traffic has a larger share of titles than any other trade—not fewer than three peerages, and about a dozen baronetcies and knighthoods.

Friday January 7.

—Deaths last week, 392.

—*Bombay Gazette;* Rangoon, 6: There is much sickness amongst the Ruby Mines column which occupied on the 4th Kyatpyin, the second Ruby mining centre, seven miles south-west of Mogouk and 780 feet higher. The inhabitants fled on the approach of our troops.

Captain Golightly, with Mounted Infantry, marched 27 miles from Pyilaungyaw, and completely surprised Oktama's camp, killing seven, wounding many, and capturing lots of the leading dacoits, a quantity of arms and saddles, and ten ponies. Oktama's papers were also secured. Our casualties are *nil.*

There is a rumour that Hla Oo has surrendered.

The troops for the Shan column have left for Llinedeti. The column will advance as soon as the troops are assembled.

On the 25th the Bombay Lancers, under Captain Hay, attacked Hpo Tok's camp at Pagyi, killing a number of dacoits, and capturing many arms and prisoners.

The *Rangoon Gazette's* Ningyan correspondent telegraphs to-day that Mr. Gladstone, Deputy Commissioner, was shot in the leg

Captain Angelo, 12th Bengal Infantry, died of fever at Mandalay on the 4th instant.

—Same; Poona, 6: A fatal accident occurred yesterday on the South Deccan Branch of the Southern Mahratta Railway, by which five lives were lost—one European fireman, one cleaner and three other natives.

The accident was caused by a construction train running over a buffalo, whereby all the carriages were derailed.

—The Str. *Rosetta*, with English Mails, left Aden for Bombay, January 4, 7 p. m

—The latest news from Afghanistan excites surprise. Naib Sarwar Khan, the Governor of Herat, has been secured at Kabul and deprived of his post He is succeeded by Kazi Saad Uddin, who has left for Herat. The Kazi will be remembered as having accompanied the Afghan Boundary Commission from the time it entered theAmir's dominions, down to its arrival at Kabul. The change of Governors at Herat at such a period seems inexplicable, and the result of the move will be watched with considerable interest.

—Biglie, an engineer, has been sentenced to three months' rigorous imprisonment, for a violent assault on Hutchinson, engineer, because the wife of a third man was favouring Hutchinson in preference to Biglie.

—*Times of India:* The post of Surgeon in the Goculdas Tejpal Hospital has been given to Surgeon-Major Parakh Dr. Arnott has been officiating in the appointment since Dr. Cook's departure, and would have been confirmed, but that he preferred to return to his chair in the Grant Medical College.

—Exchange is quoted at 1s 5. 27-32d.

Selections.

THE TEMPERANCE MOVEMENT IN THE KONKAN.

"L. R. J." writes to the *Bombay Gazette* as follows in regard to the temperance movement in the Konkan:—

We have somewhat carefully inquired into this matter, and as far as we are able to determine it seems to be a movement among the people, and for the people's good. Such an example has never been known to have occurred among any people in the history of the world. The result is watched with very great interest by all classes. A few noteworthy individuals are lending a helping hand. There must be other strong incentives to this united revolt against the drinking customs of years, besides those of inferior liquor and high price. It is very striking that so many people are affected, and that it reaches in its effects almost every caste, and bids fair to influence almost every individual. You meet a poor native on the train, or along the roadside, and ask him, "Tum daru pita hai?" and invariably the answer is, "Nahin, sahib, bandobast ho gaila hai," and he seems as proud of it as the little boy is of his first bit of blue ribbon.

The reason given is not always on account of the high price. He will tell you of want and suffering that he has endured. The details sometimes are very touching, but the same, as to facts, as are every where met with, where alcoholic beverages are freely used. His home is very poor, but made more so through strong drink, which he finds to his comfort he can better do without. These poor ignorant dwellers in the jungle remember their former condition most keenly. Their comforts are few under their best circumstances. Nations have risen, and in the strength of desperation have thrown off the exasperating yoke of slavery. May there not be something akin to this in this most extraordinary and interesting movement? It is very certain that for long years the most of these people have been dreadfully poor, and wretchedly miserable. They are so now. It is true also that their condition was made worse by their excessive drinking. Their condition could never be better while they continued to drink, because every day from a third to a half of their hard-earned three annas, or ten pice, went to the daru vendor, and they received no adequate return.

When the Government revenue from this source alone amounts to "more than half a crore of rupees," and besides this contractors become very wealthy, and shopkeepers grow rich, owing to the excessive drinking habits of a people, the great mass of whom are very poor and who receive only a few annas per day as their daily wage for toil, there must be a vast amount of untold suffering and misery. Go into their village homes and jungle retreats, and you will soon see the truth of the above. A more abject class of people can hardly be conceived. Whole communities have scarcely rags enough to cover their nakedness. Their bodies are little else but skin and bone. All these years they have been taught that they could not get along without the drink. They experienced its effects, and knew that it made them oblivious to their wretchedness, and caused them to forget their present condition. But they find their scanty earnings are insufficient to procure enough to allay their thirst. They awake, and resolve to throw off this yoke altogether. Some of them would not drink now if they could procure the liquor free.

The Kuttrees of Bulsar are now examples of thrift and industry. The rattle of their looms is heard from early morn till evening. Six months ago, we are told, they were miserable drunkards. To-day if a Kuttree is seen in a toddy shop he is liable to a fine of Rs. 100, and to be thrown out of his caste. But he has comforts now that before he knew not of. Liquor and toddy shops are in their midst, and temptations at their very doors, but the shops are almost wholly deserted; certainly they are not frequented by any Kuttree No doubt the dearness of the coveted article was the first cause, but we do not believe it is the chief reason now. Some of the contractors have reduced the price to very little above cost, but it seems of no use The people do not appear inclined to return and become again slaves of this still. The above remarks apply to most of the people we have met who have joined the movement.

The Dorias are a numerous class. We have met them in the towns, villages, and jungles. They are poor, very poor indeed. But we hope to see them arise from their poverty under their present wholesome caste restrictions against strong drink. We have never seen a more determined set of people. Their determination seems to be that of desperation. They are cultivators; they are not as a rule owners of the soil. Whole villages of men, women, and children gathered around us and listened attentively to words of advice and encouragement. We came to one village about noon, nearly all the people, except the patel and a policeman or two, were in the fields. The village crier offered to call them in, but we did not wish them to be disturbed. He was, however, determined we should have an audience, so we accompanied him into the thick jungle for about half a mile, and in a few minutes we had gathered around us about fifty wood-cutters. They were among the poorest specimens of humanity we ever saw. But most of them had joined the "movement." Often and often the question occurs to us, "Will this be permanent?" It is in no sense religious. Unspeakable good, in many instances, has already been the outcome. But will it remain? Will the poor people maintain their position? Are there any elements of permanency in this movement? We fear not, unless the Government continue the heavy license and increase it, making it more difficult for the poor people to procure the wretched stuff. The people have vivid recollections of their past misery. They are very sensible of the increase of their present comforts; but these alone have never been sufficient inducements to restrain any people

from indulging, when once addicted to drunkenness. It seems to us a very great responsibility rests upon the heads of Government officials with respect to the future well-being of this vast population, who have acted in such a decided manner as to this question. It certainly demands official encouragement. It is very certain the movement has commenced, and is being carried on among a people, who of all people, perhaps, needed it most. Heretofore they have received no encouragement whatever, and apparently have needed none. No doubt it commenced, or had its origin, among a few individuals, or it started from different sections about the same time. At the lowest estimate more than one hundred and fifty thousand inhabitants of this country have bound themselves together to abstain from spirituous liquors. Some have made the strongest vows, and whole castes have instituted the most stringent rules. Some have gone so far as to forbid the burning of the dead body of one, who breaks his pledge, at the usual place of burning.

PRAYER MORE THAN CONFERENCE OUR PRESENT DUTY.

BY REV. H. M. WILLIAMSON, BELFAST.

I SOUGHT to show, in a recent letter, that we do not need a Conference as to what we shall preach. That is clearly, and for all time, settled in the sure Word. We preach Christ —"Christ the power of God and the wisdom of God to every one that believeth." We need to come together for an object of far more pressing importance.

Perhaps there never was a period in the history of the Christian Church of greater activity and of more varied agency. But what are the results? Thanks be unto God, multitudes, redeemed by the blood of the Lamb, are living holy and useful lives. But while this is so, how overwhelming the view which presents itself to the spiritual eye! Immorality and crime, infidelity and ungodliness, oppression and squalid poverty rampant in our cities while the heathen nations, save in some narrow fringes and small portions, are left to live and die in spiritual darkness.

In view of all this, it is surely becoming to ask ourselves, What is the true normal state of the Church of God as regards spiritual life and fruitfulness? Is it as we see it now, or as we have it on record at Pentecost? Unquestionably as at Pentecost. Full of faith and of the Holy Ghost—the Gospel preached with the Holy Ghost sent down from heaven—the apostles and disciples so spake that a great multitude both of Jews and Greeks believed.

Look at the contrast now. Enter almost any of the most evangelical churches; listen to the most earnest preachers. They do not need a Conference as to what they shall preach. The truths which lie at the very heart of Christianity are stated clearly, ably, and earnestly. The hearers are arrested, pleased—nay, edified. But what are the spiritual results? Have conversions been expected or experienced on each occasion? Have believers gone forth from the service with a burning desire and a fresh resolve to live and work for the Master? If not, why not? Shall we say that this is the normal state of the Church? Are there not multitudes of churches where a conversion to God is rarely heard of, and where, though the pastor may be a converted, earnest man, and not a few of the people also spiritual, yet they meet and separate weekly without any prayerful expectation of conversions at the time and in the service?

Conversions do occur, no doubt, wherever the word of God is faithfully preached. Many faithful pastors labour and pray earnestly for conversions, and are burdened because these are so few. Here and there also is found one and another under whose ministry the word is continually fruitful. But I think the most earnest and spiritual labourers would be the first to admit that spiritual impotence and barrenness greatly abound. One may well ask, At the present rate of progress, when shall the masses be brought to submit to Christ? All pastors need the outpouring of the Holy Ghost, to revive the faith, zeal, love, and wholeheartedness of Pentecost. Until it is so, we can expect no advance. We need an efflux of the Holy Ghost from our risen Head, to make us as different from our present state as the apostles were made from what they had been before the ascension of Christ.

Then, as to evangelists, the Church of God, from the first, owes much to their labours, under the Spirit. Churches have been revived, the cause of God extended; great awakenings and additions to the churches have taken place through their labours. But for such evangelists as Whitfield and Wesley, religion and vital godliness would have perished from the land. While this is to be acknowledged with thankfulness, we must never forget that no men or measures, that no organisation or means, can give life or preserve it. If pastors need a constant streaming of life and power from Christ to fit them for their work, evangelists still more so. Spiritual formality and death may settle down upon evangelistic meetings as readily, and perhaps more so than upon the ordinary services of the pastor. One has, at times, with great pain, been a witness of this, as he has listened to the awful verities of our holy faith flippantly stated, the way of salvation set forth with chilling formality, and the offer of Christ in the Gospel made with heartless familiarity; or, it may be, violent efforts made to arouse the emotional nature of the hearers, through appeals to their feelings—bodily exercise, alas! being substituted for lost spiritual power.

And what shall be said of "after meetings?" Are they not often managed, unconsciously, to manufacture converts, rather than to reap the fruit of the operations of the Spirit? The absence of the power of the Holy Ghost is more easily detected in an evangelistic meeting than in any other. There are no servants of God in greater danger of formality, of mistaking the flesh for the spirit, than evangelists. There are no labourers in the harvest-field whose sickle is so soon blunted, and needs so continually to be sharpened. It would be painful, perhaps invidious, to mention names, but everyone who has been intimately acquainted with the work of revival for the last thirty years could name many true servants of Christ, for a period greatly used in the conversion of sinners, who, while it may be they themselves continued in fellowship with God, ceased to have the power and the privilege of being used in any marked manner as soul-winners. The Church of God, in its members, and as regards its pastors and evangelists, is not in its true normal Pentecostal state.

As to religious Conferences, a special feature of these later years, what shall we say? Beginning with Mildmay and Huntly, which were among the first, they have spread over the kingdom and extended to other lands. As having had some little part in them from the beginning, I think I may say they have done a vast amount of good, and greatly helped the cause of vital godliness, by gaining the attention of multitudes to religious matters who might not otherwise have been reached, and also in elevating the standard of piety in many Christians. I shall also add that, rightly managed, they may still be of much service in many places. But I am persuaded they have well nigh served their purpose, and that something else is urgently needed to effect that which they are not fitted to accomplish.

Let us frankly look at them in relation to the progress of the Gospel, and our present great need. Will these Conferences by the blessing of God, bring back the Church to its normal state of being full of faith and of the Holy Ghost? Christians meet often in great numbers. Well-known speakers are accustomed to address them on some aspect of Christian life or duty, ably, eloquently, and spiritually. There is a glow of spiritual warmth, and oftentimes a refreshing sense of God's gracious presence. There are also opportunities of delightful and stimulating intercourse with fellow-labourers in different parts of the vineyard. It is to many what one might call a spiritual holiday—what our American cousins would call "a good time." There is, it should be gladly admitted, much good imparted and received. When many Christians come together, and the word is spoken prayer offered, spiritual effects usually follow.

But, granting all this, what are the results in relation to the masses of the home heathen, and the evangelisation of the world? If we follow the vast majority back to their homes, I fear it would be found that, while one here and another there have been urged forward to a fuller consecration and to a more hearty readiness to say, "Here am I, send me," the vast majority settle down after a time in the usual routine of duties. The waters pumped up have run down again, and trickle slowly in the old channel. The heat generated by contact with others has gradually passed off, and has been succeeded by spiritual coldness.

Whatever views Christians may take of these Conferences, it must be admitted by all they have not to any appreciable extent brought the Church back to its true state of life and power. They have not made a powerful inroad upon the heathenism of the world at home and abroad. We are more and more brought face to face with the sneering infidelity of godless intellectual culture, with the Pharisaism of priestly assumption, with the rampant wickedness of the masses, and the teeming darkness of heathendom. What shall we do? The regular services of the house of God, evangelistic meetings, and conferences are powerless. The disciples before the father of the demoniac and in the presence of the scoffing Scribes and jeering rabble, need not hold a conference! They have failed to cast out the devil. They have dishonoured their Master. Their sin is ours; their need is ours; their only source of help is ours, the descent of the Divine Master from the mount.

We need a flood of the Holy Ghost. Nothing else, nothing less, nothing more. The one Church of God, in all its branches, needs to be brought back to the "upper room"—to such waiting before God, and to a blessing like, nay, greater than that of Pentecost. Speaking after the manner of men, the little Church then was in a state a thousand-fold more desperate than we are now. But they knew it and felt it. So "these all continued with one accord in prayer and supplication." This is the Church's need now, her hope, her privilege, her duty. This is within our power —united, continued, preserving, prevailing prayer. The pierced hand is upon the flood-gates of heaven. All power in heaven and earth is given unto Him. With Him is the residue of the Spirit. We need a conference not with one another, but with Him, touching this thing.

The Church in her coldness and unbelief has greatly fallen away from the desire to pray and from faith in prayer. She has somewhat of faith in preaching, that is, in man and in truth: but little faith in prayer, that is, in God. Does any intelligent Christian doubt the truth of the statement, or consider it exaggerated? Let him enter any prayer-meeting, so called, and, with rare exceptions, what will he find? Little prayer and much speaking or preaching; little calling on God, but much exhortation. He will usually find a company met not to take hold upon God, but to listen to some instruction from man.

The columns of *The Christian*, at the opening of each year, bear striking testimony to this sad truth which I am venturing to state.

We have a call to united paper throughout the world. In obedience to this call meetings assemble in various parts of the land. But what is the usual record, your columns being witness? Not accounts of whole companies really met to pray, laying prostrate in heart before God, as Joshua in the Tabernacle; not accounts of gracious weepings before God, as they confess their sins and the sins of their fathers; not accounts of the places being shaken where they are assembled, and multitudes filled with the Holy Ghost—but accounts of so many addresses, admirable many of them, I gladly admit, and fitted to be useful, but not, the God appointed means to bring back power to the Church, or the Church to its proper state of life and power.

The Christian has been greatly honoured of God in its efforts to deepen the spiritual life in the hearts of many, and to extend the kingdom of Christ among the nations. A greater work remains for it still, I believe, if it should please God to use it for this purpose—to call, as with a voice from heaven, Christians, in all the branches of the Church of Christ, who are sighing for the desolation of Zion, who are zealous for the glory of Christ, and who believe in prayer: to call them, I say, to come together for this one great specific purpose—to PRAY—to wait upon God, to continue in supplication, till the windows of heaven shall be opened and the God of promise shall pour floods upon the dry ground.

We need Pentecost—we need a plenteous rain, in comparison with which the former Pentecost was but the first droppings. We need it, but do we desire it? If so, we must use the God-appointed means. Let us then agree to meet really for prayer. Let us continue in prayer. Let us turn our conferences into prayer-meetings. Let us agree to make 1887 a year of prayer, and God, even our own God, shall bless us, and all the ends of the earth shall fear Him.—(*Christian.*)

GOD AS JUDGE.

ANOTHER evil resulting from false notions concerning the Divine Fatherhood is the denial of God's judicial authority. The family life is assumed to be the true type of the relation between God and men from which all thoughts of law and legal proceedings are to be carefully excluded. Even here there might be fair claim for parental authority and punishment in case of disobedience. We prefer, however, distinctly to deny the correctness of the metaphor when God is represented as a Father in the midst of His family, unless the reference is narrowed to the family of faith. To all outside this sphere God is Creator, Ruler, Judge. To government, however, we do not forget to add grace. At present God is commanding men everywhere to repent; and in the name of Jesus repentance and remission of sins are preached far and near. Still the Divine government continues, and though there is a season of mercy in which judgment seems in abeyance, it is certainly not abolished. God, in raising His Son from the dead, hath given assurance that He hath appointed a day in which He will judge the world in righteousness by that Man whom He hath ordained—(Acts xvii. 31).

The promoters of the New Theology are at no pains to conceal their dislike of everything legal and judicial. The Father displaces the Judge. Righteous indignation, guilt, wrath, these and such like words are to become obsolete. As an illustration of this, we refer to the recently published pamphlet, to which we call attention on a former occasion, *Word and Work*, November 11th, p. 755. The writer says: "The translators of the New Testament faithfully rendering the original uniformly employ instead of *justice*, the larger expression *righteousness*. The reason of this difference is obvious. In the theological view the central principle of the Divine administration of law is conceived as governmental justice. In the Biblical view it is paternal righteousness. In the former view God appears simply as the Distributor of legal consequences. But in the Biblical view the righteousness of God is more than this." *

We fail to see the difference between justice and righteousness, of which our author makes so much. Justice is simply the administration of righteousness, nothing *less* or *more*. But when the righteousness is qualified by the word *paternal*, it is made to be the *administration of love, not law.*

Hey, presto! the change is complete. Righteousness now ceases to be justice. It is conformity to infinite benevolence." *

Of course infinite benevolence cannot stop short of infinite deliverance, and the necessary conclusion is *universal salvation*. Moreover, this is not to be accomplished by the operation of grace, but by conformity to paternal righteousness. In other words, men being sons and God their Father, the Father is *under obligation* to take such measures as will prevent the possibility of any one of them being lost! This method of reasoning may approve itself to the mind and heart of natural men; it certainly differs *toto cœlo* from the doctrine of Scripture.—(*Word and Work.*)

UNCHAINING THE TIGER.

THE skeptical writers of the eighteenth century believed in the existence of a Divine Being, and a future existence: the skeptics of the nineteenth century deny the existence of God, and plunge into bald blank atheism. There is, in fact, no firm standing-ground between the tablelands of Christian faith, and the unfathomable depths, of atheistic unbelief. If there be any God, it must be the God of the Bible; and if we reject the revelation of the Scriptures there is no other revelation that is for a moment worthy of our attention or regard.

The skeptics of the eighteenth century believed that men could discard Divine Revelation, and still hold faith in Divine existence; and while denying the truth of the Scriptures, they denounced atheistic ideas as dangerous and untrue. Thus Voltaire, who, disgusted with an unscriptural religion, and at war with hereditary tyranny, sowed the seeds of infidelity and revolution through the length and breadth of France, was clear and pointed in his condemnation of atheistic principles, as appears from the following extract:—

"If the world were governed by atheists, it would be as well to be under the immediate rule of those infernal beings who are depicted to us full of fury against their victims. In a word, atheists who have power in their hands would be as mischievous to the human race as superstitious persons; certainly their principles will not be opposed to the assassinations and poisonings which will seem necessary. They must tend to all crimes in the storms of life. The atheist, crafty, ungrateful, calumnious, plundering, bloody, reasons and acts as if he is sure of impunity on the part of men. For if there is no God the monster is his own god; he immolates to himself whatever he desires or whatever is an obstacle in his way. The most tender prayers, the best reason, make no impression upon him."—*Voltaire*, Works, Vol. I, pp. 136-136, Paris, 1837.

These were Voltaire's sentiments; but when he had scattered infidelity through the land, the seed which he had sown borne its natural fruit. When a boat is cut loose from its moorings, no one can tell where the currents and tides will bear it. When a tiger is unchained, he cares very little for the sentiments of the man who let him loose. French infidelity culminated in French atheism, the reign of terror, and all the horrors connected therewith.

The same principles still have in them the power and potency to produce the same results. If the atheist be cultured, and under the influence of Christian training, he may remain a decent citizen of civilzed society, notwithstanding his atheism; but if he be destitute of such training, and if be left to the guidance of the principles he has imbibed, he will hesitate at no violence, he will shrink from no crimes. The principles of infidelity and atheism are unchanged in their character and their fruits, as may be seen in the atheists, the anarchists, the nihilists, the dynamiters, and bomb-throwers of the present day. A menagerie of wild beasts would be a quiet residence compared with a community ruled by such brutal and atheistic agitators.

If men like Voltaire will sow the dragon's teeth of infidelity, they must expect the armed hosts of atheism to spring up along their path. They are doing it to-day; and the number of homicides in the United States have more than doubled in a single year. And what are Christians doing about it? Too many of them are building sectarian fences, and quarreling over sectarian issues, and leaving the tide of evil to roll on unhindered. Infidel tracts and pamphlets are scattered by the ton; what are *you* doing to scatter the antidote to this poison?—(*Armory.*)

Miscellany.

—ROMISH DOGMAS. The Church of Rome claims to be Apostolical, immutable, and infallible. The following table will show how far this is from being true:—

	A.D.
Prayer for the dead began	200
Worship of saints, martyrs, and angels	350
Worship of the Virgin Mary was developed about	431
Priests began to wear a different dress from the laity	500
Worship in an unknown tongue	600
Papal supremacy	606
Worship of images and relics imposed	788
Baptism of bells	965
Obligatory celibacy of the Priests	1000
Infallibility of the Church	1076
Sale of Indulgences	1190
Dogma of transubstantiation officially decreed	1215
Auricular confession officially imposed	1215
The cup kept back from the laity officially sanctioned	1415
Purgatory officially recognised	1439
Romish tradition put on a level with the Scriptures	1540
The immaculate conception proclaimed	1854
The Pope's temporal power proclaimed	1864
Papal infallibility proclaimed	1870

The Reformers are accused of being innovators. What can be said to this continued accession of ecclesiastical superstition, to which much more might be added?—(*Témoin de la Vérité.*)

—*Kaukab-i-Hind:* The statistics of the North India Conference (Methodist Church) carefully compiled by the Rev. J. H. Gill of Bareilly, Statistical Secretary, are being published for the Annual Report. We have pleasure in presenting some of the leading items, as follows:—

		Increase over 1885.	
Full members,	3,124	464	
Probationers,	3,147-6,271	524-	993
Native Christians, Adults,	6,031		
Children,	3,116-9,147		1,092
Baptisms, Adults,	1,103		
Children,	669-1,772		756
Adult Accessions, Hindus,	1,324		
Mohamedans,	30		
Others,	29-1,388		612
Local preachers,	119		11
Day-schools,	440		20
Teachers,	696		22

* Whiton on Divine Satisfaction, p. 21.

Scholars, ...	14,509		722
Sunday-schools,.....	567		48
Officers and teachers, ...	717		41
Scholars-Christian male ...	3,059		
Do. Female,	2,236	5,295	959
Non-Christian—male,	12,838		
Do. Female,.....	3,928		
Total, ...	16,766	22,061	1,129-2,088
Colporteurs,		27	4
Total No. Scriptures, etc, sold.	18,003		
Amount from sales, Rs.	962		
Churches and chapels,	61		24
Missionary collections, ,,	1,831	Rs.	699
Total amount raised in India, Grants, etc, Rs.	1,000,000		Rs. 15,959

TELEGRAPHIC NEWS.

Cairo, December 29th: News has reached here of the death of the Mahdist leader, Khalifa Abdallah, at Khartoum.

London, 30th: The Marquis of Hartington, after conferring with Mr. Chamberlain and other prominent Unionists, has decided to decline the Premiership as well as the leadership of the House of Commons offered to him by the Marquis of Salisbury, as his lordship believes that he will be more useful to the Conservative Government by remaining outside the Cabinet.—The Bulgarian deputation had an interview with Lord Iddesleigh at the Foreign Office yesterday, which was of a most cordial nature. His Lordship declared to the deputation that the candidacy of Prince Nicholas of Mingrelia, for the Bulgarian throne was unacceptable to the British Government, but that they were in favour of the Prince of Oldenburg being elected. His Lordship promised to do the utmost, compatible with existing Treaties, for the Bulgarian nation.

Constantinople, 30th: Gadban Pasha, the Turkish Commissioner at Sophia, has been recalled.

Berlin, 30th: The German soldiers are being rapidly armed with repeating rifles.

London, 31st: In pursuance of the judgment delivered by the Queen's Bench, Dublin, on the 15th instant, Mr. Dillon has furnished the bail required for his good behaviour, but he has given notice of appeal against the decision of the Judges. The trial of Messrs. Dillon, O'Brien, Harris, Sheehy, Redmond and Crilly, instituted on the 19th instant for conspiracy, is proceeding at Dublin.

Paris, 31st: M. Goblet, in replying to a deputation of leading French brokers which waited on him to-day, said that France wants peace and believes in being able to uphold it, though at the same time viewing the event of war calmly.

London, January 1st: An interview took place yesterday between Lord Salisbury and Lord Hartington, when the latter promised to continue to support the Conservative party. The seat for the Exchange division of Liverpool having become vacant by the death of the Liberal member, Mr. D. Duncan, Mr. Goschen will now contest it and will be supported by the Conservatives.

Paris, 1st: President Grevy, in receiving the members of the Corps Diplomatique to-day, said he was confident that peace would be upheld.

Vienna, 1st: M. Tisza, President of the Hungarian Council of Ministers, in replying to the New Year address of the Liberals, said that the Austro-Hungarian Government will strive to maintain peace, provided the honour and interests of the Empire are not menaced. All the monarchs, cabinets and peoples of Europe were, he said, pacific, and the Austro-Hungarian Government hopes that peace will be maintained.

Cairo, 1st: Count d'Aunay, in receiving the French subjects here to-day, said he was authorised to declare that France will not allow her interests in Egypt to be endangered, and has decided to take measures accordingly.

London, 3rd: Mr. Chamberlain is working to bring about a reunion of the Liberal party.—Mr. Gladstone has written a letter in which he says that, whilst appreciating the motives which prompted Lord Randolph Churchill's resignation, he would urge the Liberals to adhere to their policy, at the same time seeking an occasion for a reunion of the party.—Sir O. T. Burne will replace Sir F. J. Halliday as member of the Council of the Secretary of State for India.—A great fire has taken place in Wood Street in the city. A whole block of warehouses has been destroyed, and the damage done is enormous.

St. Petersburg, 3rd: Russia still insists on the resignation of the members of the Bulgarian Regency and also that a temporary Government composed of all parties legally elected by the Sobranje be formed. She also insists on the acceptance of Prince Nicholas of Mingrelia as a candidate for the Bulgarian throne.—The return of Prince Alexander will lead to the immediate occupation of Bulgaria by Russian troops.

London, 4th: It is stated that Lord Iddesleigh and Sir Richard Cross will resign their seats in the Cabinet, and that Lord Salisbury will become Minister for Foreign Affairs and Mr. W. H. Smith First Lord of the Treasury and leader of the House of Commons. It is also stated Lord Northbrook will become Secretary of State for India and Lord Morley Secretary of State for War in the place of Sir Richard Cross and Mr. W. H. Smith respectively.—Mr. Adolphus Moore, late Private Secretary to the Secretary of State for India, replaces Sir O. T. Burne as Secretary of the Political and Secret departments of the India Office.—Mr. Baden Powell has been appointed Judge of the Chief Court, Lahore, and will start for India this week to take up his appointment.—The *Pall Mall Gazette* states that Mr. Chamberlain has consented to an informal private conference between Mr. Gladstone, Mr. John Morley, and Sir W. V. Harcourt on the Irish question in order to discover a basis acceptable to Mr. Parnell and himself.—(*Afternoon.*)—The Royal Army Warrant has been issued, and deals at some length with the questions of appointments, promotion, retirement, pay and pensions.—The present officers will preserve their rights. The general purpose of the Warrant is to diminish the number of superior officers and enforce the principle of selection for the higher regimental appointments. Compulsory retirement is to be maintained.—The Warrant provides for the amalgamation of general officers of the Artillery and Engineers on the Indian list with those on the British list, meanwhile the effective establishment will be one general, five lieutenant-generals, and ten major-generals of the British Artillery; one general, three lieutenant-generals, and nine major-generals of the Indian Artillery; one general, three lieutenant-generals, and five major-generals of the British Engineers; and one general, two lieutenant-generals, and five major-generals of the Indian Engineers. When the last effective officer of the Indian Artillery and Engineers has been promoted to major-general, the British and India Artillery and Engineers will be amalgamated, and afterwards promotion will be made to the amalgamated lists. The ultimate object being to make the effective establishment of general officers of the whole of the army ninety-four, in the Cavalry and Infantry forty-six in the Scientific Corps, and thirty-three in the Indian Staff Corps.

5th: The statement that Mr. W. H. Smith will be the First Lord of the Treasury and Leader of the House of Commons and Lord Northbrook the Secretary of State for India is confirmed.—The War Secretaryship has been offered to the Marquis of Lansdowne.—Mr. Gladstone has written a letter to Sir W. V. Harcourt in which hope is expressed that the speech made by Mr. Chamberlain at Birmingham on the 23rd ultimo will lead to a *modus vivendi* being adopted in order to effect the reunion of the Liberals.—According to the letter, Mr. Gladstone is in favour of holding a discussion on the points which have led to the difference among them with the view of arranging common action for the future.—The right hon'ble gentleman, while approving the proposed private Conference, says that he will abstain from taking part in the same.—The Conference meets on the 13th instant, and it will comprise Mr. Chamberlain, Mr. John Morley, Mr. (Sir G. O.) Trevelyan, Sir W. V. Harcourt and Lord Herschell.

6th: In consequence of the Conservatives not favouring the appointment of Lord Northbrook to the Secretaryship of State for India, his Lordship has withdrawn from the appointment.—The Marquis of Lansdowne has declined the offer of the appointment of Secretary of State for War which was made to him, as he is not, desirous of severing his connection with Canada.—Lord Iddesleigh, Secretary of State for Foreign Affairs, replying to the Circular of the Porte, says that England is unable to recommend the candidacy of Prince Nicholas of Mingrelia for the Bulgarian throne. The reply adds that England is prepared to negotiate with the Powers for a settlement of the Bulgarian question, either by means of a conference or an exchange of views, but that such negotiations should precede the choice of a Prince.—The Rev. Father George Porter, of the Society of Jesus and attached to the Church of the Immaculate Conception, Farm Street, Berkeley Square, London, has been appointed Archbishop of Bombay.

A WOMAN'S SUFFERINGS AND GRATITUDE.

A VOICE FROM AUSTRIA.

NEAR the village of Zillingdorf, in Lower Austria lives Maria Haas, an intelligent and industrious woman, whose story of physical suffering and final relief, as related by herself, is of interest to English women. "I was employed," she says, "in the work of a large farmhouse. Overwork brought on sick headache, followed by a deathly fainting and sickness of the stomach, until I was unable to retain either food or drink. I was compelled to take to my bed for several weeks. Getting a little better from rest and quiet, I sought to do some work, but was soon taken with a pain in my side, which in a little while seemed to spread over my whole body, and throbbed in my every limbs. This was followed by a cough and shortness of breath, until finally I could not sew, and I took to my bed for the second, and, as I thought, for the last time. My friends told me that my time had nearly come, and that I could not live longer than when the trees put on their green once more. Then I happened to get one of the Seigel pamphlets. I read it, and my dear mother bought me a bottle of Seigel's Syrup, which I took exactly according to directions, and I had not taken the whole of it before I felt a great change for the better. My last illness began June 3rd, 1882, and continued to August 9th, when I began to take the Syrup. Very soon I could do a little light work. The cough left me, and I was no more troubled in breathing. Now I am perfectly cured. And oh, how happy I am! I cannot express gratitude enough for Seigel's Syrup. Now I must tell you that the doctors in our district distributed handbills cautioning people against the medicine, telling them it would do them no good, and many were thereby influenced to destroy the Seigel pamphlets; but now, wherever one is to be found, it is kept like a relic. The few preserved are borrowed to read, and I have lent mine for six miles around our district. People have come eighteen miles to get me to buy the medicine for them, knowing that it cured me, and to be sure to get the right kind. I know a woman who was looking like death, and who told them there was no help for her, that he had consulted several doctors, but none could help her. I told her of Seigel's Syrup, and wrote the name down for her that she might make no mistake. She took my advice and the Syrup, and now she is in perfect health, and the people around us are amazed. The medicine has made such pro-

gress in our neighbourhood that people say they don't want the doctor any more, but they take the Syrup. Sufferers from gout who were confined to their bed and could hardly move a finger, have been cured by it. There is a girl in our district who caught a cold by going through some water, and was in bed five years with costiveness and rheumatic pains, and had to have an attendant to watch by her. There was not a doctor in the surrounding districts to whom her mother had not applied to relieve her child, but every one crosses themselves and said they could nos help her. Whenever the little bell rang which is rung in our place when somebody is dead, we thought it was for her, but Seigel's Syrup and Pills saved her life, and now she is as healthy as anybody, goes to church, and can work even in the fields. Everybody was astonished when they saw her out, knowing how many years she had been in bed. To-day she adds her gratitude to mine for God's mercies and Siegel's Syrup." MARIA HAAS.

The people of England speak confirming the above

AFTER MANY YEARS.

"Whittle-le-Woods, near Chorley,
"December 26th, 1883.

"Dear Sir,—Mother Seigel's medicine sells exceeding well with us, all that try it speak highly in its favour. We had a case of a young lady that had been troubled many years with pains after eating. She tells us that the pains were entirely taken away after a few doses of your medicine.

Yours truly,

"E Peel"

THE EFFECTS HAVE BEEN WONDERFUL.

"Ilford Road Dispensary, Dukinfield.
May 3rd, 1884.

"Dear Sir,—I am happy to inform you that the sale of your Syrup and Pills increases here continually. Several of my customers speak of having derived more benefit from the use of these than from any other medicine. In some instances the effects have been wonderful.—Yours very respectfully."

"Pro. Edwin Eastwood, J. B."

PASSENGERS SAILED

Per P. and O. Str. *Bokhara*, 7:

For London—Mr C S Hoare, Mrs and Miss Murray, Lt-Col H J H Baher, Mr and Mrs Engleback, Miss Scotson, Mr Wm Perry, Mrs Hilton and infant, Miss Ada Hilton, and Miss Ellen Hilton

For Brindisi—Mr Blockey, Hon Mr and Mrs Studd, Mr J A Campbell, Maj Ramsden, and Mr P Nicholson

For Marseilles—Mrs Coote and child, Capt and Mrs Park, Mr Coote, Mrs T M Ward and infant, Capt C B Brownlow, Miss Whitlo C K, The Hon E Chartiris, and Major Russell-Jones

For Venice—Mr B Thayer, and Mr W L Green

PASSENGERS ARRIVED

Per Str. *Archimede*, Dec. 31:

From Genoa—Mrs A Toulmin, Mr and Mrs E P Henderson and child, Lieut-Colonel and Mrs R W Hesketh and child, Mr Y L Filess, Lieut and Mrs F G Anderson, Colonel W Jaffreys, Mr Passons and child, Miss Passons, Mr P Brewuttald, Mr E D Menzes, Mr E Honneger, Mr H Katy, Mr G Lockhart, Mr and Mrs D Cama, Mr and Mrs C Marcks, Rev and Mrs Orbeson, Mr A B Pritchard, Mr Navarro de Paiva, Mr A Battermann, Mr N F Hanny, Mr E Beatshaw, Dr Santini, and Mr Perchio

Per P. and O. Str. *Thames*, Jan. 3:

From London—Mr Black, Miss Black, Col J M Barnett, Col H C Barnett, Mr T A Payne, Capt and Mrs Barrow and infant, Miss Morgan, Mr F M Shaw, Miss D Burne, Mr D C Blair, Mr Wm Brown, Rev Mr and Mrs Bacon, Col Justice, Mr E Taylor, Mr and Mrs Bennett and infant, Rev Harper, Miss Kennett, Mr R Mitchell, Mr J Jennings, Mr W H Rogers, Mr T Rogers, and Mr Ramasami Aengar

From Gibraltar—Major Rochfort, Don D E da Silva, and Don F A de la Vega

From Venice—Lady Brassey, Hon Mabelle Brassey, Hon Muriel Brassey, Hon Marie Brassey, Hon Miss Lawrence, Mr Maurice de Graz, Mr Le Grand Connon, The Earl of Buckinghamshire, Mr R B Hennekey, Mr and Mrs Johnstone Mr and Mrs Stainton, and Mr A C Bicknell

From Brindisi—The Earl and Countess of Aberdeen, Capt Sinclair, Mr J Young, Mr and Mrs J M Ziffo, Dr C W Kernet, Col White, R E, Mr T Angus, Mr O'Callaghan, Mr Chamberlane, Mr P Ralli, Mr G Johnston, Col F Wiggins, Mr W Touch, Mrs W Jacob, Mr J M Andrews, Mr and Mrs Thos Thomas, Mr and Mrs Framstadt, Mr F M Stephen, Mr G Scott, and Mr K Henry

From Suez—Mr and Mrs Th Ziffo and 2 infants Mr Alexander Mr Mavrogordato Mr V Bizot and Mr J C Arrol

Domestic Occurrences.

BIRTHS.

HUME—January 2, at Byculla, the wife of Rev. E. S Hume, American Mission, of a daughter.

CRUMMY—Jan. 6th, at Girgaum Back Road, Bombay, the wife of James Crummy, Superintendent of Police, of a son.

MARRIAGES.

MCAFEE—MORRIS—Dec. 22nd, at the Mission Church, Surat, by the Rev. J. Shillidy, M.A., Irish Presbyterian Mission, Francis Leslie McAfee, B.A., Principal, Irish Presbyterian Mission High School, Ahmedabad, to Rosa Morris, (Lady Superintendent, Mahalaxmi Training College, Ahmedabad), youngest daughter of the late James Morris, Esq., of Mornington House, Clapham, London.

YARDI—DINKAR—December 30th, at Bhandara, C. P., by the Rev. C. Whitton of Nagpore, P. A. Yardi, second son of Rev. Appaji Bapuji Yardi, to Tarabai, second daughter of the late Mr. Venkatrao Narayen Dinkar, of Bhandara.

KANE—DINKAR—December 30th, at Bhandara, C. P., by the Rev. C. Whitton of Nagpore, Govind Narayen Kane, to Phulmoonibai, third daughter of the late Mr. Venkatrao Narayen Dinkar, of Bhandara.

DEATHS.

SANDWELL—Dec. 31st, at Allahabad, Eva, widow of the late William Sandwell, of the Anglo-Indian Evangelization Society.

JEFFRIES—Frances, the beloved wife of Rev. Enoch Jeffries of the South India Conference, Methodist Episcopal Church. Entered into rest at Bombay, on the 3rd January 1887.

LUCAS—Gracebai, wife of Mr. David Lucas, (the eldest son of Rev. Lucas Maloba,) died at Yeotmal on the 3rd inst. Mrs. David Lucas gave birth to a son just a few days before (28th ult.) May God help and comfort Mr. David from above.

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THE BOMBAY CHRISTIAN ALMANAC 1887.

Edited by Mr. Wm Menzies Alexander, M. A., B. Sc., will be issued immediately; its publication having been slightly delayed by unavoidable circumstances.

CONTENTS.

Scientific. The Spectroscope.
The Sun's Constitution.
Aurora Borealis.
Evolution.

Religious. Ode to immortality.
New Year's Address.
Progress of Christianity.
Belshazzar's Feast.
Peace in the Present.

Biographical. Lord Dufferin.
Wm Pitt. Cornelia.
Descriptive. Falls of Niagara.
Bait Ullah the Shrine of Mecca.

Missionary. Christianity of necessity a missionary religion, because of the command of its Founder and its own nature. The Mission Staff of the Presidency.

Temperance. Personal aspects of the question. Legislation; its utility and morality.

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Bombay Christian Almanac 1886. 8 *annas.* This is a tastefully illustrated Annual which does credit to the enterprise of the Bombay Tract and Book Society. In addition to the ordinary contents of an Almanac it contains a number of carefully-selected extracts and short articles on subjects of general interest A number of pages are devoted to missionary statistics consisting of a descriptive list of the Principal Bombay Missionary, Religious, Benevolent and Educational Societies with statistics of their progress during the past year."—Purchasers are certainly given good value for their money.—*Christian College Magazine*, Feb. 1886.

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1885.—The Bombay Tract Society publishes an interesting and beautiful Almanack. "*The Bombay Christian Almanack*" (As. 8.). It is well printed and gives the usual and necessary information. It contains several full page engravings and smaller illustrations besides pleasantly written articles and extracts.—*Christian College Magazine, Madras.*

1884.—*The Bombay Christian Almanack.* We have been favoured with a copy of this excellent annual. It is most tastily and well-gotten up by the Bombay Book and Tract Society, and sold at 8 annas. It is full of such information as people should have concerning the Bombay Presidency, and contains in addition valuable political, educational, ecclesiastical, military, official, postal, and telegraph tables.—*India Methodist Watchman.*

The year 1884 draws rapidly on, but the Bombay Tract and Book Society have got a good start with their excellent annual. No less care and thoughtfulness have been given to the preparation of it this year, than in previous years. The present issue need not shrink from a comparison with any of its predecessors, which is saying much. The illustrations are capital. The Almanack itself contains the multiform information needed in this country, and is accompanied by well-selected matter of a more purely literary character. Missionary, Temperance, and Educational matters are treated in separate papers, by able pens. There are notices of the various Missionary and Religious Societies in the Bombay Presidency, and also of the Benevolent Institutions and Christian Educational Societies here. This handsome and useful work is sold at 8 annas a copy —*Bombay Guardian.*

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